

Oracles

Previous postings from the William Thomas Sherman Info Page
2010.



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## TENETS

\*If we ever experienced a problem anywhere, it came about, in some degree, due to certain wrong assumptions, either co-present with, or just prior to the given problem's actually taking place.

\* Unless you believe in God, the One, and or the infinite, every assumption is contingent.

\* PROCESS (or if you prefer spirit, or activity) PRECEDES IMAGE. Image may, to some extent, (and sometimes almost perfectly) represent process. But process is always superior to and always more real than image. If process precedes image this might suggest also that mind precedes matter and energy.

\* Everything we believe, or say we know, is based on a *factual* or *value* judgment. Both kinds of judgment always entail the other to some extent, and nothing can be known or exists for us without them.

\* No fact or purported fact is true or false without someone to assert and believe it to be such. If an assertion or claim is deemed true or false then, and we are thorough, we should ask who is it that says so (or has said so), and what criteria are (were) they using? There is no such thing as "faceless" truth or reality -- at least none we are capable of knowing.

\* You can't escape reason. If you aren't rational yourself, someone else will be rational for you; nor do their intentions toward you need to be friendly or benevolent.

\* *Every* point of view and opinion has its truth to it -- even the most abhorrent and unacceptable to us. This said, we are naturally inclined to assume that some opinions have much greater truth to them than others. Even so, what little truth there is in any point of view must, at least at some juncture, and certainly with respect to issues of heated controversy, be justly and reasonably respected. Why? Because we would not be honest (and therefore not truthful) if we didn't.

\* *Ultimately*, and when all is said and done, thought without heart is nothing.

\* Most, if not all, of society's very worst problems arise from (certain) spirit people and those who listen to them -- whether the former comes in the shape of "God," angel, devil or what have you. It is these people who are most the source and cause of real unhappiness. If then you chance to have contact with such, while having (one assumes) overcome their lures, deceptions, and pretenses of benevolence and higher knowledge, I recommend that this (i.e. "unhappiness" or "unhappiness itself") is what you call them. Blame them for (most) everything wrong; for it is it is they who have been and are the ruin of everyone and everything (that is, if anyone is or could be said to be so.)

## Mottos:

*"When you can face me, I'll consider taking you seriously."*

*"Millions for defense; not one cent for tribute!"*

*"The whole of the city is at the mercy of a gang of criminals, led by a man who calls himself the Kid. And I'm the only one who can find him for you."*

*Note.* The “oracles” are given, top to the bottom of the text, in order from the most recent to the very earliest entry (just as originally presented at gunjones.com); the very first you see below then is the last entered at the website, while the very first entered for the year is given as the last item in this text.

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[or256.html]

Below is another (albeit far briefer) excerpt from *The Cambridge History of American Literature*; in this instance from the chapter “Later [1850-1920] Philosophy” by Morris R. Cohen. The italics and bracketed parenthetical notes are mine:

“In the history of philosophy naturalism has been associated with the study of physics (generally atomic), with emphasis on the way our thoughts are controlled by our bodies or by the physical environment. *Dewey has no physical theories. He is a psychologist, primarily interested in how and why men think and how their thoughts modify their experience. He is a professed realist in his belief that our thoughts alone do not constitute the nature of things but that there is a pre-existing world of which thought is an outgrowth and on which it reacts.* But the continual emphasis on thought as efficient in transforming our world gives him the appearance of having remained an idealist in spite of his conversion. Like the Hegelian idealists, he distrusts abstractions and prefers the ‘organic’ point of view to that which views things as composed of distinct elements. He differs from the Hegelians in this respect only in his contention that everything acquires its meaning by reference to a changing ‘situation’ instead of by reference to an all inclusive totality. [A changing situation in relation to what?] Like the ethical idealists, also, Dewey insists with Puritanic austerity on the serious responsibility of philosophy. It must not be a merely aesthetic contemplation of the world, nor a satisfaction of idle curiosity or wonder. It must be a means for reforming or improving. Just what constitutes an improvement of man’s estate we are not clearly told. In his theory of education which forms the chief impetus and application of his theoretic views the plasticity of human nature is fully recognized; and he argues that intelligence not only makes us more efficient in attaining given ends, but liberalizes our ends. In the main, however, he emphasizes improved control over external nature rather than improved control over our own passions and desires.

“Judged by the ever-increasing number and contagious zeal of his disciples, *Dewey has proved to be the most influential philosopher that America has as yet produced.* This is all the more remarkable when we remember that all his writings are fragmentary, highly technical, and without any extraneous graces of style to relieve the close-knit of the arguments. Clearly this triumph is due not only to rare personal qualities as a teacher but also to the extent that his thought corresponds to the prevailing American temper of the time. Dewey appeals powerfully to the prevailing distrust of other-worldliness, a distrust which permeates even our theology with its emphasis on the social mission of the Church. The doctrine that all ideas are and ought to be instruments for reforming the world and making it a better place to live in, appeals at once to popular utilitarianism, to the worship of immediate practical results of which Theodore Roosevelt was such a conspicuous representative. In a country where so many great deeds in the conquest of nature are still to be performed, the practical man’s contempt for the contemplative and the visionary is re-enforced by the Puritanic horror of idle play and of things which are purely ornamental. A philosophy which views nature as material to be transformed by our intelligence appeals to the prevailing light-hearted optimism which sees *success* [????] as the constant reward of intelligent effort and finds no inherent obstacles to the establishment of a heaven on earth. *Certainly Dewey nowhere calls to our attention the existence of incurable evil—the evil against which our only remedy is some form of wisely cultivated resignation.*

“In his zeal for *making philosophy useful and responsible*, a good deal of the traditional glory of philosophy is ignored, if not denied. The intellectual activity which we call theoretic science is subordinated to its practical application. In eliminating the personal consolations of philosophy, he also eliminates the great saving experience which it affords us in making us spectators of a great cosmic drama in which solar systems are born and destroyed, a drama in which our part as actors is of infinitesimal significance. *Yet historically the most significant feature of Dewey’s thought is undoubtedly the fact that in an age of waning faith in human reason—witness the rapid spread of the romantic mysticism of Bergson—he has rallied those who still believe in the cause of liberalism based on faith in the value of intellectual enlightenment.*”

Now where are all those sincere, disinterested, objective scientific investigators willing to examine into my currently decade old claims respecting spirit people? (At least the latter will have proven themselves of *pragmatic* help to "somebody" -- inasmuch as such beneficiaries, as a result, do not either have to do his job or compete against rivals.)

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Under the circumstances, their cheating and robbing me I can stand. But that they can, will, or are in a position to compensate or justify themselves to me (short of their being hanged or deported irrevocably?) At *this*, Lord have mercy, my rage exceeds no bounds.

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If I may, let me try to explain to you the fundamental flaw of the demonistic position. Basically, the demonistic idea centers around the notion that you murder your rival, and then collect and take home what he possess for purposes of your own enrichment; while in the process revealing how clever you are to act so. Leaving aside obvious moral reservations one might harbor toward such an overtly criminal approach, in practice (otherwise) it doesn't work, and for a number of reasons. For one thing, an individual who adopts such a method invariably becomes a vassal to the king of all murderers; whose province they invade by taking up his ways. Secondly, people who think little of murder make poor lovers (regardless of what sort of loving you care to speak of.) And yet it is most typical of such who seek to aggrandize themselves in order to secure love in one form or another -- not fear; despite their highly prizing the power intimidation, as they do or might, otherwise. I was reading on someone's web postings how very moved they were by the surprise "sad" ending to "Toy Story 3." Curious, I went to have a look at what this was about; assuming also as I do that some of the worst and most flagrant murderers in the world today can be found among those running Hollywood. Here's what I saw. In fairness, you need to understand that the toy characters, who the viewer will have followed up to this point, are intended to be seen as old chums you (are supposed to) have spent memorable and loving times with -- hence the sad farewell. The clip speaks for itself, and as far as I am concerned proves exactly my point (namely, the futility of attempting to profit from murder) -- though as with all Pixar and such films viewer discretion (for purposes of avoiding headaches and nausea) is advised.

See: <http://www.youtube.com/watch?v=DxQ1WydrfAs>

[*"\*TOY STORY 3 RAW FOOTAGE\* SAD ENDING"*]

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How does one know spirit people are utterly discredited? Why, just look at the general intelligence level of those who listen to them!

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*"Aw, but Chicken Little, the sky's not falling..."*

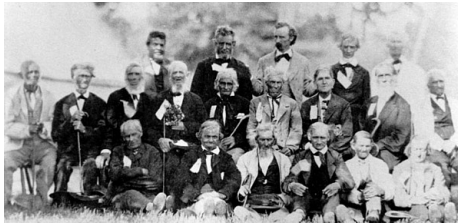
These people are so guilty they would have you believe it's the Biblical last days; indeed, such hints have been slyly dropped my way as quasi-explication of late, and not a few among "them" are genuinely convinced that once prophesied global doom is indubitably nigh at hand, and persons who previously professed their avowed disdain for Christianity are now eschatological savants who quote me scripture with particular reference to signs of the end times! (Good thing they got in on all that loot, plunder, and "booty" before it was or will be all gone.)

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The Demonist

You feel sorry for yourself? We *all* feel sorry for *ourselves*. Confound you demonist! Why won't you mind your own business (in the first place)?!

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George Armstrong Custer with some veterans of the War of 1812.

*"We have heretofore viewed the Indians chiefly through the eyes of those who were interested in exploiting them; or of exterminating them. Perhaps it is time to listen to their own words. Another educated Indian, Dr. Charles A. Eastman (Ohiyesa), a full-blood Sioux, writing on this subject in *The Soul of the Indian* (1900), declares:*

*"The native American has been generally despised by his white conquerors for his poverty and simplicity. They forget, perhaps, that his religion forbade the accumulation of wealth and the enjoyment of luxury. To him as to other single minded men in every age and race, from Diogenes to the brother of Saint Francis, from the Montanists to the Shakers, the love of possessions has appeared a snare, and the burdens of a complex society a source of needless peril and temptation. It is my personal belief after thirty-five years experience of it, that there is no such thing as Christian Civilization. I believe that Christianity and modern civilization are opposed and irreconcilable and that the spirit of Christianity and of our ancient religion is essentially the same .... Since there is nothing left us but remembrance, at least let that remembrance be just."*

~ Frederick S. Dellenbaugh, "Travellers and Explorers, 1846–1900," found in *The Cambridge History of American Literature*. (1907–21).

Without question, one of the most edifying and useful books I have read in recent years is the three volume (in one) *Cambridge History of American Literature*. As well as informative in filling you in on and about many American authors you do and don't know about, it is invaluable, if not exhaustively perfect (e.g., Dellenbaugh in his chapter strangely elides John Lloyd Stephens' incomparable *Incidents of Travel in Egypt, Arabia, Petrae, and the Holy Land*—1837), in providing the reader leads to rare, interesting, and unusual works you are, in many instances, not likely to learn of elsewhere; unless you already happen to be a historical or literary specialist. At present, I am about three-fourths through the some 1500 page compendium, and the last chapter I finished was "Travellers and Explorers, 1846–1900" by Frederick S. Dellenbaugh, written in 1911. Not only is the latter helpful as a survey of American travel and exploration literature of the mid 19th to very early 20th century, but it also serves as a rough outline of the history and settlement of the American far West, and in this wise and other respects serves as welcome nostalgia for those who know and appreciate the way the Old West and the culture it spawned really were. True, much of the text is simply matter of fact and academic, but not all of it is so. Yet more importantly, it furnishes a long list, with commentary, of many curious, illuminating, and inimitable works that bring the authentic Old West, in both its bad and good facets, to life again; the spirit and many traces of which many Westerners will fondly recall encountering (and to some extent still present) in our own childhoods growing up in this part of the country.

For a .pdf of "Travellers and Explorers: 1846-1900" by Dellenbaugh, and which I cannot recommend too highly, click [here](#).

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"We are dumb, yes, but most everyone is dumb; therefore, everyone agrees with us."

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Veniebat, Videbat, Vincebatur.

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It takes millions of dollars to run Wikipedia. Yeah right. Rather, what is actually meant is, if you don't come up with a million dollars you won't be permitted (by "the powers that be") to have a high profile website like Wikipedia (or Face Book, YouTube, Google, etc.)

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*Size Does Not Matter*

The principle of least action, first (it is believed) enunciated by Leibniz and later Maupertuis, states:

"All effects in the world of motion tend to be achieved by the least force sufficient for the result."

For more, see: [http://en.wikipedia.org/wiki/Principle\\_of\\_least\\_action](http://en.wikipedia.org/wiki/Principle_of_least_action)

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How to be a Billionaire.

See: <http://www.youtube.com/watch?v=X9aENGodu5A>

See: <http://www.youtube.com/watch?v=n4twDCu5zjk>

["Heather O'Rourke - Poltergeist 1982 / Part - "They're here."] and ["Heather O'Rourke" -- obit from NBC Nightly News]

Note. I would emphasize, as I have previously, that I don't blame Spielberg as such, but tend to view him as merely a well-meaning pawn and dupe of others.

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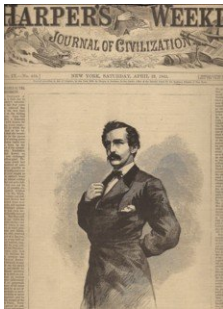
How do you say in Latin the (so called) gods are really just a bunch of weirdos? (And who because they are spirit people adept at magic get away with murder?)

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In Cinemascope.

See: <http://www.youtube.com/watch?v=CH7vIarklXM> ["AROUND THE WORLD - Victor Young 1956" -- from orig. soundtrack LP]

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This being the time of year to extend charity to the lame and unfortunate, here's a picture (from "Harper's Weekly," Apr. 29, 1865) guaranteed to stir and cheer the frigid hearts of such as Google, Bill Griffith, the ghoulish magician, et al. who thoroughly detest Christmas.

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See: http://www.youtube.com/watch?v=FW2XRt3f_ok ["Olivia Newton-John - Carols By Candlelight Hark The Herald A" -- Dec. 24, 2000]

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See: <http://www.youtube.com/watch?v=WXuVQEjhABM&feature=related> ["Carpenters - Sleigh Ride' -- from their tv Christmas special]

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Here, as promised, is the (at present at least) final version of my poem "The Good That Is Always" in .pdf.

Or for the same, via Scribd, see: <http://www.scribd.com/doc/45827976/The-Good-That-is-Always-A-Poem>

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See: <http://www.youtube.com/watch?v=RD0jaTFEP9k&feature=related> ["Marshmellow World" -- Dean Martin & Frank Sinatra duet from Martin's TV show]

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See: <http://www.youtube.com/watch?v=b4Sx7XFjzVY> ["Earl Grant -- "Silver Bells" (1965)"]

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*The Good That Is Always* [resumed from earlier]

For many then  
 Troubles are rarely very far.  
 And even if we ourselves  
 Don't in woe and worry languish,  
 How cold and dead we are  
 To be deaf and blind  
 To others' tears and anguish.  
 Although some do regret

Winter's rains and chill,  
It is an apt time of year  
To value quiet and be still.  
And sometimes  
The calm snow brings  
Is just what's needed  
To get a proper sense of things.  
For as farmers must  
Every few years  
Leave fallow tired fields  
So that once again  
They might fecundity yield;  
So the respite  
That Winters sends  
Gives time to heal, forgive,  
And make amends.  
What richer tranquility  
After all is there  
Than a newly snow bound  
December morn  
In which to walk  
And take the air?  
Our very breath we can see,  
And how lovely are the trees  
Adorned with snowy drift  
Of purest white;  
Lit up by frost,  
Moon, and starlight.

Yet for many animals,  
As well as many people,  
This time of brumal "rest"  
Is often one when  
When life is most  
Hard pressed;  
To sleep in cold burrows,  
Or lie in damp retreats;  
Or perhaps  
For food to seek  
When there's ever  
So little to eat.  
How must they weather  
Arctic sent blasts  
That on occasion  
Through Winter pass?  
Notwithstanding  
Such harsh reasons,  
Some animals lose  
None of their pluck  
In this inclement season.  
How amusing  
One winter's day  
Was the sight  
Of two brave sparrows  
Formation flying  
Within a pigeons' flight!

Even our own furry friends  
Some cold weather  
Daring show;  
As when Fido bounds  
In deep downy drifts,  
Or when come morn  
We find Tabby's paw marks  
Trailing in the snow.

Such is but a brief sketch  
Of (some of) the mass of life,  
In all its myriad forms,  
With which the Earth is rife.  
And while in and for  
All Matter's solidity,  
'Tis at last one Spirit  
That governs Life's  
Promise and floridity;  
By Him all spirits  
Are overridden,  
All must do as  
By Him is bidden.  
And despite how tangible  
The physical seems,  
Spirit is the end,  
Not the means.  
For when and how much  
Is there justice enough?  
How far does it extend?  
Of justice,  
There is never enough  
To satisfy all demand,  
But that He permits.  
And though howsoever  
Unjust, absurd, or tragic,  
A given day of life appears,  
Yet it never hurts  
To bring comfort or dry tears;  
To stand up  
And vie for what's right;  
Even though surrounded  
And engulfed by Night.  
And when things  
Get too complicated and confusing,  
Look to what it is you are  
Choosing as your good.  
Keep it simple.  
Do your duty.  
Respect in your heart  
What's right.  
Be a good son, father, brother;  
Or daughter, sister, mother;  
And from the murk  
Of irrational thought  
See back to the Light.



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(Lower the YT volume way down on his one.)

See: <http://www.youtube.com/watch?v=61KkRfaIPzE> ["Andy Williams - My Favorite Things"]

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"See here Bob, if you do this 'Little Fuckers' movie for us you'll be helping out Steve by making it easier for him to look good. And, you know, Steve isn't such a bad guy."

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See: <http://www.youtube.com/watch?v=KCTeXUKTFwQ> ["Chuck Berry Run Rudolph Run"]

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See: <http://www.youtube.com/watch?v=GaD2tP78V5Y&feature=fvw> ["Jingle bells with Bing Crosby and the andrew sisters"]

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The Good That Is Always [resumed from earlier]

Yonder where the deer step,
An eagle skims o'er tall trees;
Of forest crests and wooded hills;
Ascending to a height
Only to fall and find
Rest in each other's laps;
In slumber deep like
A black mountain bear
Taking an Autumn's nap:
He sleeps where silence reigns;
Only to wake and rise again.
Yet while the pines and sequoia
Are still a coniferous green,
Oaks, elms, and others seen
Are shedding leaves
Themselves between;
Orange, brown, red, and gold,
Just as they did in times of old.

But though too at harvest we
Are now more inclined
On our own couches to recline;
With the year more near
To being run,
There is yet for many still
Much work to be done.
Even among the smallest now,
Dame Nature herself
Displays her busy fancies;
As in the webs

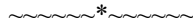
Of the golden spiders
In all their fine intricacy.
Erecting as much
For pride and for shew,
Arachne lays on
The finishing touch
To gossamer
Glistening with dew.
Even wasps and bees
Will collect round a bush's buds
Gathering pollen that remains;
While the thrifty emmet
Refuses losing time
To bring home labor's gains.
While we can then, while we may,
Be our own hearts grateful for the day.
And by getting something done,
Be as votaries who plant an offering.

Not unoften are there places
Deserted and forlorn
Not far from where we dwell.
And did we know them,
What pity might we feel
Where life lives but is unwell.
Once after a rude storm had passed,
When the sky looked dark,
Somber and downcast,
I spied a large, beautiful leaf
Left in the road to die.
And could it have spoke,
Might it too have asked "Why?"
There are many such like that
For whom years of hoping
Have brought no relief.
And yet strange to think
How easily might
Have been healed such grief...
But for mysterious chance,
But for odd circumstance.

Was he so blessed
To compensate deformity?
Or had he been deformed
Because he'd been too blessed?
Was it necessary that they die
Because they were so loved?
Or are they now so loved
Because their death
Made us cry?
Oh, for an end to discord
That destroys!
Oh, for an end to fear
That ever mars our joys!
For if not by fire

We are burnt to clay,
Then most surely ice
Will close our days.
Oh, for a humble rock to be!
That we might be unconscious
For all futurity.
To not hurt,
To not be hurt,
To always be at peace,
Will not God at last
Make sharp suffering cease?
Though they dupe our friends
Us to betray,
Life's true trespassers
Are sinister strangers
Sent from far away.
Yet though they us
Into prisoners make,
The chains of slavery
Will we ever break.
For all these trying cares
All along were really theirs.
And the sunshine
Of their false hope
Forever we forswear.

[*To be continued...*]



The Good That Is Always [resumed from earlier]

The yellow butterfly of August
Greets our noontime stroll,
Yet a squirrel scampers up a tree
And robins scurry off silently;
In wary dread
At the sound of our
Approaching tread.
Now if you look down
The shaded lane ahead,
You'll see bushes, trees,
And flower beds.
And if you listen closely,
Hid in them you can hear
Small birds singing cheerily.
Sunny beams meanwhile
Illume the grass a vibrant green;
While up and down
The long path before us
Lie purple petals of drying lilac
Strewn in a dizzying stream.
No flower flourishes,

Or bud fervidly flowers;
Such as foxglove, fuchsia,
Snap dragon, delphinium,
Thimbleberry, hibiscus,
Marigolds and geranium,
But also feeds and nourishes
The air and the breeze.
And no bird cheeps in isolation,
Howsoever humble their station,
But chimes in harmony and as one
With the music of the Spheres;
And though such music we cannot hear,
We at least feel its rhythm
In the changing of the season.

“Good” then must be love.
Yet what is love?
Love is the feeling
Such as a veined leaf knows.
Warmed by the sun;
Flowing with water,
Filled with life.
‘Tis a spark given
That sets one’s soul aglow;
Raising it up into
Beauty’s heart unseen.
Yet where is love?
Love is everywhere
But where it isn’t.
For munificently
He bestows His blessing;
Is such who so can bless;
Saying: “Have faith. Be of truth.
Seek and you shall find.”

Arriving home
In the soft twilight
And the thickening chill of eve,
Tiny bushtits come into sight;
In and out the bush they weave.
Twittering like a cricket,
As they flutter in the thicket.
Lord love and protect it.
Yet more near or close,
We dare not further go.
For there Nature kisses them
In such sanctuary and repose
Which only innocence may know.
Let us rest content then
In viewing them from far,
And perhaps one day we too
May live the calm that they do.

[To be continued...]

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With a FINALE to die (or at least feel very queasy) for...

See: <http://www.youtube.com/watch?v=stmCxoActaM> ["Roy Orbison - More (1969)"]

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The Good That Is Always [resumed from earlier]

To kiss the robin warbling,
Perched on the roof's peak
When day breaks,
I am too ponderous.
Nor less clarion or beloved
Of a summer's morn
Is the seagull's shout
Skyward borne;
Loud, prolonged, and gay;
Like a trumpet voluntary;
That sounds with merry joy
The royal approach of day.
But once on a morning
When it was dark and overcast,
I saw a lone seagull
Who too wanted to give thanks;
Who too wanted to laugh,
Yet because the time was not right,
Soon departed in humbled flight.
These regal birds of liberty,
After thousands of years;
Soaring over land and sea
For what should they live?
Of what do they dream?
The young gulls gathered
Ready to do what right deems;
The veteran, afraid just a little
At what his charges don't know,
Has yet plenty of love to lead them
Before on their own they go.
Perhaps what at last he teaches is --
"If each to other you your heart give,
Then ultimately life should let you live."

[To be continued...]

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Of course, I had to save the very best for last...

See: <http://www.youtube.com/watch?v=7fQtjLey8wQ> ["Liberace Medley from the 60's" -- Hollywood Palace along with Milton Berle]

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The Good That Is Always [resumed from earlier]

Though as sometimes strained
And sometimes grim the city gets,
Beneath the raucous din there is yet
A warm, humming memory
Of the very good known here,
Reminding one of the very good
That yet is or may be done.
Sauntering in in pairs and packs,
The crows still gather as friends
And like noble savages
Bellow out in tribal unison.
They caw out and reply to
Sacred strophes of jocund song.
And when gray dusk lowers coolly
Then disperses that sable throng
Light falters; boughs begin to dance
Bright blossoms of radiant white
Sense and thought entrance
In the dimming light.
Now all who's left is a single rook,
Solitary and lone as the dulcet breeze,
Strutting quietly the verdant lawn,
Pensively like a gentleman.
Gradually droplets start to fall,
Tapping gently green leaves.
He thus alights to leave,
And now comes eve.
Soft silver patter of the rain
Turns to a rushing downpour amain;
That spills from the clouds
In watery sheets and shrouds.
Then the lightening flash;
Then thunder distant,
But even so a happy flood
That brings life to flower and bud.
And when at last the welkin clears,
The kind moon of May appears;
Covering with a halo the roses' scent;
Closing with peace one day's career.

[*To be continued...*]

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Please don't think me overdoing this "Spring" thing (it beng nascent Yuletide) -- I assure you it is all just unintended and unanticipated coincidence and happenstance.

See: [http://www.youtube.com/watch?v=yKs\\_0fabj1Q](http://www.youtube.com/watch?v=yKs_0fabj1Q) ["Les Demoiselles de Rochefort - Chanson des Jumelles" -- from the original motion picture]

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The Good That Is Always [resumed from earlier]

Often it is the little ones
Who have greater understanding.
For while it is normally right
To be of ourselves demanding
And remain ensconced indoors
With keen study and fond books,
It is sometimes wisdom, even so,
Surcease of good habit to brook;
As when the animals call us,
As they sometimes do,
To come forth with them,
And to become like the Indian;
Who delights in and venerates
The blessings of the sun.
For hardly less than princely Akhenaten,
Do God's true creatures esteem the Dawn,
And no more pious train is there
Than the little animals who dutifully
Leave their hole, nest, or take to air;
Every morn to greet sunrise's span;
Just as did their ancestors,
Whole epochs before fire and Man.

And as the animals with the Dawn,
Life itself commences with Spring,
And we begin see flowers appear;
Come out more and new birds
Whom the elegant season excites;
Tickling bees and rumbling herds;
Or braces of green ducks
Alighting on the scene
To glide on waves of golden sheen.

Then God tells them
Follow the directions:
Built your nest with sticks;
Look in this crevice for food;
Flee at signs of danger;
The infinite is a place
Where there's always room to grow.
But why did I feel sadness
Come the day the baby birds
Left the singing of their nest?
Then a few days later,
Although I could not them see,

I heard chirping explorers
Flitting amidst a plum tree.
Some trees, fed by warm or cool water,
Change their dress with each year's quarter
So how must then must
The birds wonder at their home?
To live in a tree's interior,
To fly from branch to branch,
To fly to very tree,
That is one life of being free.
And what if every bird
Did have a name?
But if we knew,
They do, they do...
And the tree who knows them,
Its boughs nodding,
Seems to nod assent
When the soft wind
Starts ascending.

[To be continued...]

~~~~~\*~~~~~

He says "I do these things because you call me Herman Munster." I say, no, we call you Herman Munster because you do these things.

~~~~~\*~~~~~

"Ads by Google" -- Was or is there anyone else? (YouTube similarly.)

~~~~~\*~~~~~

Here's a much later version of "The Rich Man's Frug" (composed by, of course, choreographical innovator and stage dazzler generally Bob Fosse) and which is in *some* ways even better than the original.

See: <http://www.youtube.com/watch?v=i-HDIMEF344Y>

["Rich Man's Frug – Fosse" -- from the 2002 DVD "Fosse" at <http://www.theBestArts.com/Fosse/>]

~~~~~\*~~~~~

Cray-zeee dad...

See: <http://www.youtube.com/watch?v=llNcOIZ5PQQ> ["Sweet Charity" -- "Rich Man's Frug" from the movie]

~~~~~\*~~~~~

Go, Micky, GO (And he does!)

See: <http://www.youtube.com/watch?v=qULmjHAIGGw&feature=related>



See: <http://www.youtube.com/watch?v=dKYKEmOv6f4>

["Micky Dolenz Live in Federal Way Washington"] and ["Micky Dolenz in Federal Way Pt 2"]

~~~~~\*~~~~~

Four Handel arias not that regularly heard (i.e., as opposed to "Ombra mai fu"):

1. "Va tacito e nascosto" from "Giulio Cesare" (1724), sung by Jennifer Larmore. <http://www.youtube.com/watch?v=AMSD9umMMYI>
2. "Con l'ali di constanza" from "Ariodante" (1735), "" Vesselina Kasarova. <http://www.youtube.com/watch?v=VM9Js2F5Vrc>
3. "Rompo I lacci, e frango i dardi" from "Flavio" (1723), "" Marta Infante. <http://www.youtube.com/watch?v=znu1BeemcsY>
4. "Mi restano le lagrime" from "Alcina" (1735), "" Catherine Naglestad. <http://www.youtube.com/watch?v=VVitzV0saOQ>

["Handel - Giulio Cesare - 'Va tacito e nascosto' Larmore/Concerto Köln/Jacobs"], ["Ariodante: Con l'ali di constanza (Kasarova '06)"], ["Rompo i lacci, e frango i dardi" -- Marta Infante], and ["HANDEL: Alcina" - naxosvideos]

Later. I could not resist adding "Scherza Infida," also from "Ariodante;" here sung by the ever reliable Tatiana Troyanos.

See: <http://www.youtube.com/watch?v=5h33HLxevV4> ["Tatiana Troyanos - G. F. Handel "Ariodante" - Scherza Infida (Recording 1991*)"]

~~~~~\*~~~~~

*The Good That Is Always* [resumed from earlier]

If God had or ever wanted to  
He could make any religion true.  
Yet if He did change  
How things ought to be,  
How would we know it was He?  
The answer to this is mayhap hard to see,  
Yet in thought and heart seem the key.  
The fickle senses are oft at best  
Limpid mud either moving or at rest.  
Which if we look through them for the One,  
Can make Him seem as Satan, or else the sun.  
Senses then when so tricked or cajoled  
Can become sharp knives that slay the soul.  
Logic, by contrast, is more divine and pure  
Than the pristine freshets of a glacier  
By means of it we see the clearer way;  
Know false from true as night from day.  
Then there is our deepest heart  
From which all sincere affection starts

Love is the beacon that guides us to ought;  
That love which cannot be sold, cannot be bought.  
Right thoughts and right love then ever be our guide;  
Which tell us that God is innocence,  
And that innocence here's been crucified.

The life that lives in the sea,  
Which shellfish and whales call home,  
In their own peculiar state of peace,  
Lie or swim silent and deep,  
In darkness beyond our own.  
Trilobite ancient, whose fossil we find,  
What evil or sorrow could or did you know?  
Long ere Man was felled by false mind,  
What was death in hidden ages ago?  
If less then today, it's only because,  
As the record shows (and I will insist),  
All animals, even tigers and sharks,  
Eat or devour merely to subsist.  
Animals were, and indeed, are very good,  
And the only beast that ever really was  
Is the beast in our midst from outside us  
And who does not what he should.

-----  
[To be continued...]

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=If7II3ksnbE&feature=related> ["Handel - Serse, HWV 40 "Ombra mai fu" Marilyn Horne"]

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=MZk4BUzf26U> ["SCTV, 12/18/81 - PROMO FOR LIBERACE'S CHRISTMAS EVE SPECIAL"]

~~~~~\*~~~~~

Innate knowledge? Is it possible? Not only is it possible, but it's just about the only kind you can truly and ultimately rely on. For without it, and for one thing, what comes in by way of the senses cannot be comprehended, arrayed, maintained, or structured in our minds. What's more, while knowledge or data transmitted by the senses or perception can be defiled or vitiated by, say, bad associations, innate or a priori knowledge and intuitions cannot be so harmed, that is, at least, unless the latter's importance is supplanted or usurped by sensual or secondary knowledge and understanding. As such and otherwise, innate intuitions provide us a necessary and fundamental guide and indicator to and for our better moral and and spiritual health and well being.

~~~~~\*~~~~~

If you actually have the goods you don't really need or want to to put on airs with anyone, let alone bully them -- but then that is one of the vital differences between true and false riches.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=je5aTUS8DhU> ["Sly & the family stone - Thank you" -- LIVE D.K.R.C.73]

Later Note. The above link has since been removed; for which reason try this substitute (though I prefer the first version):

See: <http://www.youtube.com/watch?v=HVCVGQhVn9g>

["Midnight Special-Sly & The Family Stone "Thank You(Falettinme Be Mice Elf Agin")]

~~~~~\*~~~~~

This Creole negro song from 19th century Louisiana, notable for the intrinsic and pronounced musicality of its lyrics -- whether translated or no, appears in George Washington Cable's (1844-1925) *Grandissimes*.

"Mo pé coupé canne, zami,  
Pou' fé i'a' zen', zami,  
Pou' mo baille Palmyre.  
Ah! Palmyre, Palmyre, mo c'ere,  
Mo l'aimé 'ou —mo l'aimé 'ou."

-----

*(translation)*

"On the mountain chain, my friends,  
I've been cutting cane, my friends,  
Money for to gain, my friends,  
For my fair Palmyre.  
Ah! Palmyre, Palmyre, my dear,  
I love you—I love you."

~~~~~\*~~~~~

Scenes from the 1984 Brazillian film "Quilombo."

See: http://www.youtube.com/watch?v=bPj_134iK2s ["Quilombo (João Nogueira) atuação do mestre no filme" -- 1984]

~~~~~\*~~~~~

Never forget that for the devil keeping up confident appearances is a titanic and never ending task; sometimes requiring the strength and perseverance of Atlas, and which in some ways he often to his credit evinces, and which not surprisingly accounts, to no small degree, for his extraordinary and God-like success.

~~~~~\*~~~~~

What's the one thing that can keep you from God's peace? The devil in hell. How does one then escape the devil in Hell? There are and have been quite a number of ways or methods suggested. The Devil, for

instance, is most puissant in the areas of fear and mind control. Your being in reality (i.e., by being honest, brave, and rational) or not, therefore, makes all the difference.

~~~~~\*~~~~~

The supreme evil of life and existence, the fount of all the very worst sin and iniquity, is hard core, criminal spirit people.

Someone might object in reply to this, "But what about *regular* people who are singularly bad or criminal?"

The latter would, it could be plausibly argued, have neither the incentive or wherewithal to perpetrate evil on such a deliberately sadistic and utterly ruthless manner (such as has transpired and defiled the history of man) and still get away with it, but for the assistance and alibi spirit people provide them. Indeed, we might even go so far, or at least some might reasonably do so, to absolve ourselves and forgive all regular people of any and all of the most serious wrong doing. For if otherwise very guilty regular people argue that they could not refuse or defy the commands and dictates of spirit people -- as the majority of people (certainly in our own time) would seem to agree is the case -- then who can much fault or blame them for anything? If this supposition is correct, then perhaps the only sin ever *really* committed was the creation of spirit people. Yet whether true or not, you can, as always, consider and judge for yourself.

~~~~~\*~~~~~

Do "birds of a feather flock together?" Well, not always. Most every clear morning in the neighborhood where I live, the local birds -- seagulls, crows, pigeons, sparrows and what not -- congregate and take to wing in their separate groups and will fly about with each other, sometimes cawing, shouting, or yelping aloud as some of them will do; welcoming the rosy dawn in a happy manner not unlike in Akhenaten's famous hymn. It just so happened that the other day I witnessed an unusual and amusing sight. As a flock pigeons were circling about high above, going through their aerial acrobatics in unison like a team of highly trained, precision flyers, among them I spotted two sparrows who followed their volant evolutions to perfection. I don't recall ever seeing anything like it in my life.

On a separate, yet similar note, I happened to be looking out from the doorway of my home, and I saw the neighbor's tabby lying prone, quietly, as if reflecting. Then she noticed I was watching, and she calmly turned her head to glance up at me -- and what an expression. There was this knowing look in here eyes, *as if* she was musing on life's sometimes unfairness and inevitable difficulties, and as much as to say to me "I know -- tell me about it." And yet at the same time, like we see when we watch a grown infant, she was so very innocent also. The combined impression of intelligent thought with undeniable innocence, caused me, as with the sparrows, to laugh.

~~~~~\*~~~~~

*The Good That Is Always* [resumed from earlier]

Somewhere in its own vision of tender light  
Shimmering in tranquil beams, like unto gold,  
Lies every one or thing of lasting worth,  
Yet which sight few of us ever behold;  
Unless we be among the blest of the earth  
Looking from inspiration's threshold,  
And even then it is but a fleeting glance  
Prompted by thoughts much like romance.  
So we look to glimpse or catch, therefore,  
The shadow of true Heaven in Nature.  
Yet so fallen or blind have we become

That Nature too has become a distant one.  
Still we feel and know she's yet there  
Though obscured by our worry and cares,  
And come such time we're no more harried  
Then once more Sky and Earth are married;  
And the Universe itself one spacious hall  
Where the flood of love suffuses all.

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[To be continued...]

~~~~~\*~~~~~

In Praise of Hell

"The most beautiful story of the Middle Ages..." -- W. P. Ker, *Epic and Romance* [1897], p. 327.

In viewing Eugen Weber's "Western Tradition" (#20, "The Feudal Order"), I was once more reminded, as I had been not long ago reading from Durant, of the 13th century French yarn "Aucassin and Nicolette," and which (as also with Durant) quoted these famous lines from chapter 6 of that medieval work, later echoed by Diderot:

"For into Paradise go none but such people as I will tell you of. There go those aged priests, and those old cripples, and the maimed, who all day long and all night cough before the altars, and in the crypts beneath the churches; those who go in worn old mantles and old tattered habits; who are naked, and barefoot, and full of sores; who are dying of hunger and of thirst, of cold and of wretchedness..."

"But in Hell will I go. For to Hell go the fair clerks and the fair knights who are slain in the tourney and in the great wars, and the stout archer and the loyal man. With them will I go. And there go the fair and courteous ladies, who have friends, two or three, together with their wedded lords. And there pass the gold and the silver, the ermine and all rich furs, harpers and minstrels, and the happy of the world. With these will I go, so only that I have Nicolette, my very sweet friend, by my side."

Although it is suggested or perhaps wryly insinuated that these passages are examples somehow of witty and clever argumentation against religion, one will find upon examination that the claims and conclusion arrived at suffer from the following serious, not to mention puerile, deficiencies:

1. Aucassin associates cripples, sickness, corruption, and infirmity with the church, yet rampant, society wide health and or moral problems are in fact the result of Hell, i.e. spirit people, whom he so praises, as much or more than anyone or anything else.
2. If those in the church act very badly, almost invariably it is the result of Hell using and influencing such persons; by which thereby religion gets a bad name.
3. What is actually Hell and spirit people is assumed and mistakenly taken to be or represent the church and heaven.
4. Aucassin's are made to sound as if they are actuated by his love for Nicolette, and yet what really is she to him but either a whore of convenience or a nurse maid? What does he really care about her welfare, such that he may invoke "love" as his motive?
5. Without the church there would by the 13th century have been relatively little of the literacy that made possible the extolling of Aucassin's supposed love in text form; nor would Knights and nobles have been sufficient to maintain a peace that could permit such frivolous, troubadouric affectation.
6. Of course, there is no mention or concern shown for social concerns and justice; rather the peasants will toil so that Aucassin, the aristocrat, can have his whore/nurse maid. The church, by contrast, at least served the function of trying to address societal and individual woes and inequality.

7. And after all this, who then is Nicolette left with as a lover but an overgrown adolescent and self-centered nincompoop?

~~~~~\*~~~~~

*"I'm Batman"*

*This* time around, the spirit people did not want the Hitleresque figure (i.e., the so-called "Speelburg") unfairly taking all the blame. So what measure then is adopted to spare their all wealthy, all mighty puppet-dictator from ignominy and others' quite understandable hatred and wrath? Why, it is permitted him (again, *this* time around) to remain publically anonymous!

~~~~~\*~~~~~

See: http://www.youtube.com/watch?v=nyV_UivtaCo ["Jackie DeShannon - As Tears Go By [Best quality / Original upload] (video)"]

~~~~~\*~~~~~

*The Good That Is Always* [resumed from earlier]

So many children and animals there are  
That require our care, shelter, and rearing.  
How stout a man then is that  
Who needs be cruel and domineering?  
They are not at bottom strong  
Who will not the poor and weak protect,  
And such who fail the innocent  
Reveal innate frailty as defect.  
For true riches and true might  
Will safeguard the humblest's rights,  
And if the mild or forlorn we cannot shield  
Then all Earth's but a barren field.  
If love and charity don't hold final sway,  
Of what use is our leisure, jokes, and play?  
Dirty tricks and violent strife --  
That's no way of living life.  
Let truth, mercy, and justice reign  
That there might be reason for sun and rain;  
Cherish as many we may  
With compassion of highest quality.  
For no greater force could or can there be  
But that which loves all life,  
And makes all life free.  
Towards that sort of power must we strive,  
If there be meaning to being alive.  
And even if we fail  
And all the world  
Is to chaos and ruin hurled,  
Souls so loving will yet endure  
Within the Spirit of all that's pure.

-----

[To be continued...]

~~~~~\*~~~~~

Even if spirit people do not account for 100% of all the worst crime and evil that does and has ever taken place, 80 to 90% would still be a reasonable, ballpark figure to impugn them for. On the other hand, how much we owe them for good is a much trickier and more difficult question to answer. Yet I suspect that, at best and to grant them all kinds of benefit of the doubt, it would be the last ratio given only in reverse.

~~~~~\*~~~~~

It is not uncommon among more thoughtless sorts to assume that people often go into the church, to, say, become a priest or nun because they could not be successful in romantic love, and yet it is not far fetched, I think, to conclude that historically there are and have been some who took holy orders in no insignificant part owing to their having *too many* people loving them (in that way), and to thus elide and avoid predictable strife with such.

~~~~~\*~~~~~

Worth noting in passing -- I had mentioned in my writings that the magician at one time told me he was filled with and inhabited in his body by a large number of small sprites. If this testimony of his is true, the combinations of persons in himself might help to further account for his unusual preternatural powers or being so powerful, but also why he is not entirely his own person; and therefore needs medical assistance of some kind; in order to cure and thereby not give him an excuse or cause for doing evil (he otherwise wouldn't -- at least in a given instance.)

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=ZL-5nE53v2w> ["The 5th Dimension: Stoned Soul Picnic Video Medley"]

~~~~~\*~~~~~



Shades of Zeus! One of a number of strange and exotic birds which my brother (himself a true believer) periodically receives visitations from (in his own backyard in Ballard.)

Reality to them is what people (seem to) think and, but more importantly, what the master tells them -- logic and facts having very little to do with it (and which will explain why they frown upon and would thwart free speech and open discussion, including on the internet.)

~~~~~\*~~~~~

When it comes to things of extreme value, there is an enormous and insurmountable difference between having something, and having it on your own (and not somebody else's) terms (and which terms presumably are honest, fair, and reasonable.)

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=wLLaGI1CGAY> ["John Tams & Barry Coope:Over The Hills & Far Away"]

~~~~~\*~~~~~

Although, of course, the song's composers, Pete Ham and Tom Evans of Badfinger, are tragically and sadly no longer with us; as neither is Harry Nilsson whose version is the most famous one for many, here's Badfinger's "Without You;" followed by Nilsson "sometime" in his later years doing a last, and not little poignant (given the bloated shape he looks to be in), rendition of the same.

See: [http://www.youtube.com/watch?v=PyBS\\_1vGwpU](http://www.youtube.com/watch?v=PyBS_1vGwpU)

See: <http://www.youtube.com/watch?v=EvJ9Yxef5zI>

["Badfinger - Without You - Pete Ham"] and ["Harry Nilsson - Without You" -- live, "somewhere" in Europe early 90's?]

~~~~~\*~~~~~

The Father is the Old Testament, and the Son the New; similarly: God vs. Man -- Ka vs. Ba -- Ideal vs. Image (-- and perhaps Greece vs. Rome?) Since most of us (short of being prophets or saints) only know or recognize any of these manifestations or incarnations, but by means of images or pictures (in turn derived from a "soul-sensitive" intuition[s], idea[s], sense impression[s], and or conception[s] of one kind or other), we must appeal or look to the Logos, Word, or Spirit (of Love and Truth) in order to synthesize, conjoin, connect, or associate them -- whether intellectually, imaginatively, or emotionally. One possible rebuttal then of Unitarianism then might be to say that you cannot (unless with prodigious and impractical difficulty -- not to mention a good deal of pride) begin to conceive, let alone understand, the One without and by way of the Son through and in the Spirit.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=cDq0HqHXuq0> ["Thanksgiving (complete)" -- George Winston live]

~~~~~\*~~~~~

Below is a portion of a poem I'm currently in the process of composing; with the remainder (and with possible emendations to what's here) forthcoming as and when (God willing) it gets done.

The Good That Is Always.

In this life, it's true,
The riches of demons
Leave a dingy residue.
And yet rarely comes
Justice to virtue.
Oft, indeed, the very

Innocent are slain
Crying out for help in vain.
Indeed, the more we get older,
Evil seems only bolder.
Pity here has fled
And all that seems left
Is the hope of being dead.
What *then* does it matter
Being faithful and true?

For the soul it seems
There are two doors:
One by faith and honesty
To ecstasy sublime;
Where cheerful hearts
Adore each other in purity refined.
The second door, of lies and decay,
Leads to a heaven of false glory
The duped and deceived to allay;
Or else a punishing grave,
The bourne of willing slaves.

But, of course, to know even this,
Were it all so simple and as plain,
Is yet to know so little.
We think we see,
We think we know all.
But there is ever so much more
We do not know and cannot see;
Such as a bone or rock
(A hundred miles away no less)
Buried beneath a tree.
Or how mirrors send us back
Exactly what's the same;
How fire lives as air
Or how air burns as flame;
How placid and calm the night sky is,
Yet whose wispy lights ever move
And are not fixed as they seem.
To ascend to wonder's apogee,
You sort through existence
Like sifting through the sea.
One needs all infinity, that's true,
But not in equal portion or degree;
That the good within you may
Echo the good that is always.

In the halls of tradition,
In the pass of the ages,
You give ear to those fathers
That are our honored sages;
While setting forth the sons
To wherever tomorrow runs.
To work is all good;
For honor comes only from labor,

And all disgrace is laziness
 That leaves nothing to savor.
 Yet work is and ought not be an idol.
 And as important is disciplined rest,
 Or fond leisure when somehow
 The time's *just right* to joy in the best.
 And work may be play
 As long as it is work too:
 In sum, have a good conscience
 That you may have nothing to rue.
 See Evil and Good then as merely
 Words for acting false or sincerely.
 And if by shameless theft
 You would Heaven gain,
 Receive at once, as is only mete,
 "Criminal" for your name.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=HEwGGinhZ8A> ["Harry Nilsson "The Ash Grove" -- Recorded 1962. From NILSSON '62 - THE DEBUT SESSIONS]

~~~~~\*~~~~~



In this life you are presented with two choices:

1. Try to solve problems and improve the conditions for peace, freedom, and quality of life for all -- as much and inasmuch as that is possible to do.
2. The world is too fallen and dilapidated to make it worth saving; therefore, do not concern yourself with making the world a better place to live. Instead, lie, steal, and, if need be, murder to get what you need and want to be satisfied; and if you are or happen to be concerned about (say) humanity, the planet, etc. let God get around to fixing those things when and if He wants to (i.e., after the world is first destroyed and you and your friends get what you want beforehand.)

Of course, the second is or at least tends to be the overwhelming favorite of the worst criminal spirit people; as part of and in support of which proposition they recruit regular people to employ and utilize for purposes of gaining wealth and power through the use and selected application of crime and murder. Their specific methods of conquest and subjugation are numerous and varied. Yet one device they use to manipulate their followers and those in credulous and fearful awe of them is to get the latter to attack persons of moral virtue, strength, character and ability who will not cooperate with their ideology; and endeavor to present and view these latter as a *negative* influence that needs to be displaced or eliminated. So, for instance, let's say activist "Frederick" wants people to speak the truth and be more fair and honest. Spirit people followers then will be given to understand that Frederick, in his proud self-righteousness, is making it harder on everyone (i.e., "the people") by insisting that they be more virtuous. Therefore Frederick, far from being a good person (as he pretends), is actually a bad or else deluded person who

needs to be got rid of. The followers then, say, murder Frederick and in consequence of which see themselves, rather than would-be do-gooder Frederick, as acting or having acted virtuously.

Another and similar sort of prized tactic of such spirit people is to invoke religion: as in -- God is a God of magic and terrors; thereby getting others to think that Devil, who is most terrifying and magical, must be God; or else and similarly they might argue that to suggest that there is evil or evil exists is simply a sign of prejudice and intolerance. God is not prejudice and intolerant; ergo there is no evil or evil does not exist.

~~~~~\*~~~~~

A word of explanation) The reason he's called "championship" is in reference to the championships he *didn't* win.

~~~~~\*~~~~~

See: http://www.youtube.com/watch?v=Wi4hfeDSFF8&feature=player_embedded

See: http://www.youtube.com/watch?v=mcrx2-vvwC4&feature=player_embedded

["Paul Robeson - St Louis Blues"] and ["Bessie Smith - Yellowdog Blues"]

~~~~~\*~~~~~

The original of this familiar song; sung by its author.

See: [http://www.youtube.com/watch?v=5fEZqaUw8Ag&feature=player\\_embedded#!](http://www.youtube.com/watch?v=5fEZqaUw8Ag&feature=player_embedded#!) ["Dick Holler - Abraham, Martin, and John"]

~~~~~\*~~~~~

Not infrequently, when, as we age and get older, we get cracks, creaks, or sharp pains in our limbs or other part of our physical selves, it is the body kicking us, and justly so, for something we did wrong or else didn't do right; and whether or not we do or don't know what that something or other is.

~~~~~\*~~~~~

You may by chance have glimpsed or seen some of the occasional half-hour episodes of Eugen Weber's "Western Tradition" on TV -- well, here, via this link, is an opportunity to view the whole series at your own leisure for purposes of either introducing yourself to and or brushing up on the history of the West.

<http://www.learner.org/resources/series58.html>

~~~~~\*~~~~~

God will save their souls, that's true. But if only their parents have loved (or loved them properly) first! No child or anyone should come into his world and or go through life unloved and abandoned, and though some are simply not very well informed or skilled enough to be a very good parent, this is not the real cause for shameless abandonment or neglect. Rather the cause for *that* emanates from heartless selfishness, which in turn springs predominantly from the brutality and ruthlessness of criminal spirit people (or their intermediaries) whom such parents answer to as authority. At this time of year, we are often reminded of how happy we are or must be to kill an animal in order to feast ourselves. Yet is our or some's persisting in this inherent to human nature or is it instead more a case of or something inculcated and picked up from

ghosts? This much I know. Before the witchcraft empire, evidently based in (spurious) Hollywood, took over Seattle, there was an active and lively animal rights movement which (along with other activist groups) is now mostly underground if not largely, if not completely, vanished.

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See: <http://www.youtube.com/watch?v=AzN0mMx-sJg>

See: <http://www.youtube.com/watch?v=jMdWzIITwoM&feature=related>

["Spencer Davis Group - I'm a Man" -- with Steve Winwood live on stage 1967] and [Roy Orbison - Ooby Dooby (HQ)" -- with Tom Waits, Bruce Springsteen, et al.]

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What if, at least for the sake of argument, Charles Manson were being beat up and tormented by a demon or ghost for many years. Would you be man (or woman) enough to join with me in fighting off that demon? But you say, "No, I wouldn't -- because it's Charles Manson (and he deserves it.)" But is it not perhaps more true that you are simply and rather terrified by and in awe of the demon (and you won't admit or discuss it?)

It is, I submit, the failure to address this kind of question and what it reflects about many people's character that accounts for and explains both the prevalence and exaltation of gross evil, crime, and immorality in life. For what more formidable, nasty, pernicious, and culpable evil is there in all the world than an individual(s) who can command demons, thugs, and other henchmen of violence and vandalism (now and including biotech) to attack their enemies, opponents, and rivals? Mere moral laxity, mercenary corruption, or nationalism? There is no dearth of people who complain or lament of the wrong doing in the world and what must be done to correct it. Yet if the evil is too strong or too great, even many of the most fervent and vociferous of crusaders, and would-be philanthropists and reformers say "there I stop and go no further."

Someone might protest, "But how does one fight 'a demon?'" The easy, obvious, and necessary place to start is by being honest, impartially rational, and telling the truth, and yet merely this little is commonly too much to ask of many and who otherwise will voice loud protest, spend billions, and wage costly and tragic wars of one kind or another to eradicate whatever it is that supposedly and so terribly afflicts humanity.

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One could wish the performance, not to mention the filming, were less impromptu, but that's how it seems (almost) everything (including this my website) has to be done these days -- fast and under pressure; but a *class-ic* teaming here we otherwise don't want to pass up.

See: [http://www.youtube.com/watch?v=nL\\_KNes0RUU&feature=related](http://www.youtube.com/watch?v=nL_KNes0RUU&feature=related) ["Diamonds and Rust Judy [Collins] and Joan [Baez] at Newport Folk Festival 2009"]

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In reading an article-biography on Methodist founder John Wesley, I was struck especially by the political and almost business like facets to his ministry. By this, it seems that as well as an evangelical he served a political role in helping to bring moral order and stability to many of the poor and neglected masses, and in a business way he was supplying religion like a necessary life-article for which there was significant need and demand not then being filled by the established English church. He became, or so it was hoped, in effect a kind of Dissenter (Dissenters elsewhere being effectively outlawed or else barely tolerated) that yet comported with orthodoxy while offsetting or supplementing orthodoxy's weakness. Yet as praiseworthy as

this might sound, he may have been allowed his success because he compromised his otherwise benevolent teaching by (1) conservative political accommodation, and (2) by countenancing religious irrationalism as a vital sinew to his creed. In a word, and with all sincere and good intention, he made a pact with the devil in order to save souls. Was he right to do so? Offhand, I don't think this so easy a question to answer. Interesting to us also, he and his family had their own frequent run ins with spirit people (the Epworth Rectory account being one of the most famous in ghostly annals); which certainly suggests that he was being followed by such; likewise, it is not entirely inconceivable that the violent persecutions told of being leveled at him and George Whitfield may have been pre-arranged and concoted, though without their own knowing or consent, for purposes of giving the movement added credibility.

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Even if we grant it is permissible for "any" given spirit person to be among us; they cannot be justified if they are using violence and crime to have their way. Consequently, society is right to defend itself against such. One thing then I believe worth suggesting for purposes of imperiling or endangering violent and felonious spirit persons is their being too much here, i.e. among us and part of our mortal lives. They are like a certain fish or amphibian out of water that can survive for a while but must soon or later return to the deep. Keep the fish out too long, however, and he dies (and which is expressed metaphorically in the legend of the vampire who can't endure much or long periods of sunlight.) Now, of course, this phenomena may not be at present so elementary as this, as some will likely, as of presumably "long ago," have devised safeguards, tools, and methods to prolong their power to remain in our midst or vicinity, but the basic principle appears, based on my own decades experience dealing with them, plausible and applicable.

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<http://www.youtube.com/watch?v=7QS6Op-vV94&feature=related> ["JOHNNY HALLYDAY "gabrielle " live 1978"]

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See: <http://www.youtube.com/watch?v=AEwkS57P4eE&feature=related> ["Guy Mitchell - Singing The Blues (Live!) -- Ed Sullivan Show]

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We are right to deplore and reject the false images, notions, and assumptions of religion. What is often or usually inexcusable, however, is to go on mistaking such false images, notions, and assumptions as the true ones; all the more so when we realize that some do and will insist false images, etc. *are* the true images, etc. in order that they might distort, discredit and undermine religion.

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God as a magic helper is of dubious value unless we are speaking after the fact or with reference to Providence in the abstract. We cannot know or be sure how or if God does or will specifically or personally aid us in this life. But that does not mean that He doesn't, only and simply that it won't do us any good to know or assume this to be the case -- again, unless we are thinking in reference to good generally.

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Well, if I'm not permitted to see my judge, can I at least see a picture of him (and possibly get his name too?)

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<http://www.youtube.com/watch?v=9jVoroHx3IU> ["Devo - "Freedom Of Choice" -- official video]

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From the Wikipedia article on Meister Eckhart (1260-1327).

"The central theme of Eckhart's German sermons is the presence of God in the individual soul, and the dignity of the soul of the just man. Although he elaborated on this theme, he rarely departed from it. In one sermon, Eckhart gives the following summary of his message:

"When I preach, I usually speak of detachment and say that a man should be empty of self and all things; and secondly, that he should be reconstructed in the simple good that God is; and thirdly, that he should consider the great aristocracy which God has set up in the soul, such that by means of it man may wonderfully attain to God; and fourthly, of the purity of the divine nature."

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In the "*how dumb can you be?*" dept. -- They cheat, steal, and take from you what they want; while then making arrangement (including perhaps pretending to be or represent "God" or "Heaven") to compensate you for their thefts in a way and manner *they* see fit and which *they* decide is being generous toward you. Sound familiar?

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This is what is known as incongruity.

See: <http://www.youtube.com/watch?v=ykO2zt5y9B0&feature=related>

See: <http://www.youtube.com/watch?v=uw1bHaUk1CM>

["Debby Boone - You Light Up My Life" -- Uma linda cancao que fala de amor] and ["The Highwaymen - Highwayman" -- Willie Nelson, Johnny Cash, Waylon Jennings and Kris Kristofferson perform the Jimmy Webb song "Highwayman" live. Filmed in March 1990 at Long Island's Nassau Coliseum.]

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Science can and does give you the facts. Yet only religion can tell you what and how best to do with those facts on a long term and ongoing basis. For, as a practical matter, mere facts do not determine our higher or most prominent values, choices, goals, and desires. People then who say they have no religion are either deceived, not being truthful, or not even thinking. For how else can one fully or even adequately explain why they wish and desire as they do but that they have arrived at some fundamental direction and orientation for their lives; with the act of choosing such direction, etc. being one of the primary and essential functions of religion?

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Now here we have an exemplary case of a song so well known (and which will surprise nobody) that I have to seriously hesitate and consider before posting it to our *thus-far* collection. In this instance, I decided it was "ok" since the version was a bit and somewhat different from *the* one we are already well familiar with.

See: <http://www.youtube.com/watch?v=X8l0MncOjqE> ["THE MAMAS & THE PAPAS { CALIFORNIA DREAMIN' } 1998 LIVE VIDEO"]

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It has been a common canard of modern thought, not unpopular, say, in the literature, e.g., in the humor of Paulding, and thought, Jefferson as well as some New England brand Unitarians (or latter-day Socinians) of the early Republic, that the idea of the holy Trinity is somehow or obviously absurd. Is it any more absurd to say a triangle or the harmony produced by a common musical chord is *one*? True, the "points" or "notes," as it were, of the holy Trinity are marks of reference to some inevitably and to some degree mysterious someone or something that requires wisdom to properly know or understand, intellectually speaking. Yet as such this paradigm serve as a prudent and (when viewed correctly) grace-full (or aesthetic) reminder that One in the sense of Godhead is not like one in the merely practical or mathematical sense -- which last perspective a number of our founding fathers, as heirs of the Enlightenment, were famous for holding themselves dear to.

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Here's another one of those "bottom lines" that I would remind *thinking* people not to overlook.

The difference between *his* Jesus and *mine* is that mine is honest. His is not, and indeed is some kind of trickster, and who keeps house or makes his home in the entertainment and movie business.

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See: <http://www.youtube.com/watch?v=L8wV2ON9K5w&feature=related> ["The Byrds - This Wheels on Fire (1969)" -- from the LP "Dr. Byrds & Mr. Hyde"]

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They don't make hair like that anymore (or do they?)

See: <http://www.youtube.com/watch?v=r4IA7DR1jK0> ["CLIFF RICHARD AND THE SHADOWS" -- CLIFF RICHARD AND THE SHADOWS 1958 AND MOVE IT.]

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Some early Christy Minstrels.

<http://www.youtube.com/watch?v=VGiL-4vL-JU> ["The Christy Minstrels - Michael Row The Boat Ashore" -- Live at Hootenanny Show]

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In Memory of Miss Snip (1993-2010)

-- sister of Joseph Skatey and the last of all those great kids. Had I not had them to take care of, I would and could not have stay around so long enduring these people; but also for the same reason, none or little of the

writing I did these last sixteen years would ever have happened. It's sad to lose her, poor thing, by herself, to have had to live with me under such circumstances, and the feeling of, again, missing someone you love is a strange one. How is it possible you had it in you all this while to miss someone so? Even more strange is it to ponder how many times in the long ages of Life others had to go through this same experience; is simply incomprehensible, and made me think that when it comes to losing a loved one, any and anyone's grief is, rightly, the worst grief.

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It's sad to me to read or hear of intelligent and educated people whom I otherwise like and respect talking (or having talked of) of losing faith in God and or viewing life pessimistically. Now for the past 18 years, I have been made subject to some of the most unspeakably cruelty, evil violence, and systematic abuse not even imaginable at the hands of these spirit people and their henchmen I've written about. Most fortunately for me, I had and have a sufficiently formidable background in philosophy, religion, history, and military studies to have withstood, for the most part, relatively well what would have quickly drowned and easily destroyed others less fortified in their mind, heart, and spirit. Truly, I have undergone, while alone, some of the most agonizing physical and mental tortures laid on by professional devils and torturers from literal hell; with this going on for almost two decades now. And if anyone had reason to despair of life it was someone going through what I have, and to a slightly lesser degree still do. While I am not so strong or invulnerable to be completely free of dire misgivings and abject despondency about God and life, these sorts of moments occur typically when I am inordinately stressed out or upset. Yet let me have some time to calm down and collect my thoughts and feelings, it's easy to make more proper sense of things, and the conclusion I arrive at and would share with you is this. Life is perfectly fine and adequate to our needs when *malevolent* or *sinister* evil is absent. The fatal mistake some make is in thinking that if (such) evil occurs then evil must be necessary (and therefore necessary to and a necessary part of *life*.) But the fact of the matter is grave and diabolical evil is not necessary; no more than some approaching you with a club to beat you over the head is strictly necessary. And where evil is very powerful it is because of someone willing it to be so. Get rid of that person and you will get rid of what does and has ailed life. Why didn't God stop this or that given evil of this deliberate and intentional sort? It is this kind of question that induces some to succumb to religious doubt. Yet in many, if not most, instances it was ignorance and irrationality that made the evil both possible and much more powerful than it would have been otherwise. Yet never was it God or life that was the cause of the problem, but rather this person or other bent on vicious mayhem or possessed by calculating maliciousness. The error arises then in seeing such a person or their actions as *necessary* to life; when in point of fact they are not, as analysis will reveal, necessary but that certain circumstances, not dealt with wisely and intelligently (by *someone*), have made them so. This deadly and tragic misunderstanding is all the more exponentially compounded by people's denial, ignorance, and confusion about criminal spirit people and who are far and away the most virulent and malignant threat to life, morals, peace, and felicity there is and ever was.

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Some southern comfort for you.

See: <http://www.youtube.com/watch?v=1s8nRL2bPCU>

See: <http://www.facebook.com/profile.php?id=1588861163#!/video/video.php?v=1474313389674>

["The Statler Brothers: Flowers On The Wall." -- Live from The Porter Wagoner Show] and ["The Holy Hills" by Dottie Rambo, sung by Vern Jackson from my own Face Book video.]

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"Whatever is against Nature is against Reason, and whatever is against Reason is absurd, and should be rejected."

~ Spinoza, *Tractatus Theologico-Politicus*, ch.4, p. 92.

Though invariably both sides will claim to represent the people's best interests, society will, at last, be governed by the right reason of its own citizens, or else in lieu of and in absence of which the judgment and meddling of criminal spirit people -- there being, practically speaking and where the stakes are high, no third alternative. So that by merely knowing at least this much, and which is very simple to understand, life and living life is that much easier.

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See: <http://www.youtube.com/watch?v=T8TdtWt7nAg> ["Liberace - Christmas 1954"]

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The demise of Blockbuster Video can be ascribed to two things: (1) the movies coming out of Hollywood in the past 15 years or so are and tended to be no good, (2) the people running Blockbuster were in effect the same people running Hollywood (i.e., they wouldn't know a good from a bad movie.) So what's now their solution? (Go ahead and laugh.)

*Later Note.* The moral of the story? It doesn't follow that simply ridding yourself of the competition by means of assassination, blackballing, robbery, and bullying will then turn or make you into a more attractive, talented, and qualified artist.

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Two Zamfir melodies.

See: http://www.youtube.com/watch?v=gLZCgeU4_As

See: <http://www.youtube.com/watch?v=drHF9G-tD6Q>

["Gheorghe Zamfir - Birds Of Winter (<http://myclubzik.blogspot.com>)"] and ["Gheorghe Zamfir - What Now My Love"]

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### *Ministry of Propaganda*

Deny the truth and honest rationality while letting him have final say over what reality is (and is supposed to be), and the Devil will generously let you have *everything* else -- including your religion. And though the Devil is no friend of religion, of right reason, of impartial science, of endangered species, of children's and

animal rights, of human rights, of fair (and sportsman-like) competition, or democracy, environmentalism, etc., etc., how many who see themselves as supporters of such causes are more than ready and willing to come to such terms with him?

Respecting Democracy in particular, *that* system of governance *only* works and makes sense when the people embrace and have a pronounced affinity for the truth. When they do not, they as a matter of course become mere pawns in the hands of ruthless, unscrupulous, and manipulative private and selfish interests who pretend to represent everyone's best welfare (i.e., in addition to putting out junk movies and television, not to mention overseeing YouTube, Google, FaceBook, Twitter, Scribd, Yahoo, Microsoft, Apple, etc., etc.)

*Later Note.* And for an added laugh, and for those of you who could use some captured ammunition (straight from their foot-in-their-mouths) see "[The Great American Information Emperors,](http://www.slate.com/id/2272941/)" at <http://www.slate.com/id/2272941/>, or should that link ever go out of date, here's a [.pdf](#) of part one of the Nov. 2010 series.

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Although there are now some scholars who believe it was or may have been someone else who served as the model and inspiration for Daniel Defoe's Robinson Crusoe, Alexander Selkirk heretofore and ordinarily is seen as the real life island castaway on whom Defoe's spectacularly popular novel was based. And even if the latter connection is somehow mistaken, Selkirk's story is as good a real life parallel as any; he having spend 4 years, mostly if not quite all of that time alone, on an island in the southern Pacific Ocean some 400+ miles west of Chile; now called Isla Robinson Crusoe (or Robinson Crusoe Island). Since it is not likely I or many of you will ever get the chance to visit there, we can somewhat solace ourselves with photographs and travel films; a few of which you can find on YouTube; with this below being one such.

See: <http://www.youtube.com/watch?v=VnzF-nHdKgY> ["ROBINSON CRUSOE HERMOSOdivinoBELLO"]

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See: <http://www.youtube.com/watch?v=rmm-0-Rdxo8> ["Drawing Heaven" -- "This video was featured on CNN of a young girl with incredible drawing talent," and who receives visions from a person who looks like "Jesus."]

The above, you understand and if you've followed my writings on spirit people, requires no comment from me.

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<http://www.youtube.com/watch?v=nqD8MZH5Lw&feature=related> ["An poc ar Buile - Liam Devally"]

For a version of this same by the Chieftains, see:

<http://www.youtube.com/watch?v=zAGhiW3qQvQ&feature=related>

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Oh, I see! So he wants to have it both ways! He wants a world where there are these poor, helpless animals and children are present, while *at the same time* his beloved Satan, chump the magician, and billion-dollar Oafmore are tripping the lights fantastic of empire, cruelty, and bad movies! I told him therefore I will have none of it, and, indeed, (referring to his spirit people) will kill him and all his people at the first opportunity.

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Although William Cullen Bryant is most well known to us as a poet, he was, in addition to being a journalist, an occasional writer of short stories. This past weekend, I got through reading two these, "The Skeleton's Cave" and "Medfield," inserted in the 1832 anthology *Tales of the Glauber Spa* (others included in the same two volumes are "Le Bossu" by Catherine Sedgwick, "Child Roeliff's Pilgrimage" and "Selim" by James Kirke Paulding, "The Block-house" by William Leggett, "Mr. Green" and "Boyuca" by Robert Charles Sands.) Despite the panning or reservation of critics, I found Bryant's tales, and allowing for the customary prolixity of 19th century authors generally (and which will permit you some browsing, rather than "reading," of a paragraph here and there), to be quite affecting, and in the case of "Skeleton's Cave" spiritually wholesome and refreshing. The experience was similar to how it is with some foods -- while we eat, our appetites are not especially taken by the given fare; and yet the after-taste, an hour, say, or shortly following our repast, is something wonderful and gives us a hearty feeling. (His second "Glauber Spa" story, "Medfield" and which concerns a man harassed by spirits, while good in it's way, I found less agreeable as it struck too close to home and to [my own] real life.) Thinking therefore that some might also be interested, here then is a .doc file of the first of Bryant's two *Glauber* tales, "The Skeleton's Cave," or if you prefer in .pdf.

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See: [http://www.youtube.com/watch?v=s\\_C-bKvedXA](http://www.youtube.com/watch?v=s_C-bKvedXA) ["Crosby, Stills, Nash and Young live aid two songs" -- "Only Love Can Break Your Heart," "Cost of Freedom"]

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Let me try to put this as succinctly as possible. The idea is to murder the opposition -- literally -- then replace them with people whom you have bred and subsequently raised on junk movies and junk television. And if they object that this is immoral, tell them that if God permits it, who is to gainsay God?

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See: <http://www.youtube.com/watch?v=qPuh7TdVQsI> ["How Do You Mend A Broken Heart-Barry Gibb And Olivia Newton-John-Sound Releif"]

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One of the many excellent songs (and excellently constructed they most truly are) from Lionel Bart's "Oliver!"

See: <http://www.youtube.com/watch?v=BYTUtOTYeb0> ["Oliver! - Fine Life"]

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*"I am a dry tree. I will die here" - Chief Daniel Nimham*

We so take as a given the wide scale involvement of the Native American in the Revolutionary War, and yet might events have resolved themselves quite differently for the Indians (than they did) had they not been so actively enlisted into British service? For example, the mid-war invasions by the Iroquois, the Cherokees, and Creeks soon enough became a pretext for the Americans to subsequently and ruthlessly maul and devastate those nations; so that by the same token had these tribes not been used to attack, might they have ended up surviving the conflict much better than they did? Such a what-if cannot serve but to entice our wonder. But as is usual with such speculations our answers are or can at best only provide us with tentative surmises. Yet if we do assume an affirmative to the question, should then the Americans be

blamed for not making much more of an effort to sway the Indians to their own side or at least to a neutral one? The answer to this second question, may also very well, and tragically, be yes; with there being evidence to suggest as much. Notwithstanding, it may have been simply gold, or the lack of, that finally determined the matter, and in *that* contest the rebelling Americans were easily and hands down the losers. There were a few Indians, despite this, who did fight alongside Washington's army, most notably the Oneida, the Seneca, the Catawba, and the Wappingers or Mahicans; and it might come as a surprise to some that the latter were not only not merely an invention of James Fenimore Cooper, but indeed a number of the descendants of that tribe are still alive today -- thus happily making the title of Cooper's most famous novel, in real-life, a misnomer.

The story of the Mahican or Stockbridge Indians as they were also called is both a fascinating and moving one that certainly equals, if not surpasses, any fiction could tell or convey. The following then are links to some well done articles on or related to this very topic.

\* The first is a article located at (the late and much esteemed) Ed St. Germain's AmericanRevolution.org written by Richard S. Walling which provides a more complete than usual account of the Stockbridge Indians specifically, and for which see: <http://www.americanrevolution.org/ind3.html>

\* For those with less free time available to them, here is a brief yet still useful recounting of the same tribe's involvement in the Revolutionary War by author and journalist John Kershon.

<http://www.examiner.com/history-in-new-york/stockbridge-indians-massacred-the-bronx-1778>

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A Sketch of the Native of North America

By James Kirke Paulding (1778-1860)

As found in his novel, *Koningsmarke, the Long Finne* (1823), Book IV, ch. 2, pp. 192-198.

"...In the intermediate spaces, between these distant settlements [i.e., roughly in and between present-day western New Jersey, eastern Pennsylvania, and Delaware], resided various small tribes of Indians, who sometimes maintained friendly relations with their new neighbours, at others committed depredations and murders. The early settlers of this country were, perhaps, as extraordinary a race of people as ever existed. Totally unwarlike in their habits, they ventured upon a new world, and came, few in numbers, fearlessly into the society and within the power of a numerous race of savages. The virtuous and illustrious William Penn, and his followers, whose principles and practice were those of non-resistance, and who held even self-defence unlawful, trusted themselves to the wilds, not with arms in their hands, to fight their way among the wild Indians, but with the olive branch, to interchange the peaceful relations of social life. There was in these adventurers generally, a degree of moral courage, faith, perseverance, hardihood, and love of independence, civil and religious, that enabled them to do with the most limited means, what, with the most ample, others have failed in achieving. We cannot read their early history, and dwell upon the patient endurance of labours and dangers on the part of the men, of heroic faith and constancy on that of the women, without feeling our eyes moisten, our hearts expand with affectionate admiration of these our noble ancestors, who watered the young tree of liberty with their tears, and secured to themselves and their posterity the noblest of all privileges, that of worshipping God according to their consciences, at the price of their blood.

"The character of the Indian nations, which inhabited these portions of the country, and indeed that of all the various tribes of savages in North America, was pretty uniform. Like all ignorant people, they were very superstitious. When the great comet appeared in 1680, a Sachem was asked what he thought of its appearance. 'It signifies,' said he, 'that we Indians shall melt away, and this country be inhabited by another people.' They had a great veneration for their ancient burying-grounds; and when any of their friends or relatives died at a great distance, would bring his bones to be interred in the ancient cemetery of the tribe. Nothing, in after times, excited a deeper vengeance against the white people, than their ploughing up the ground where the bones of their fathers had been deposited. When well treated, they were kind and liberal to the strangers; but were naturally reserved, apt to resent, to conceal their resentment, and retain it a long time. But their remembrance of benefits was equally tenacious, and they never forgot the obligations of hospitality.

"An old Indian used to visit the house of a worthy farmer at Middletown in New-Jersey, where he was

always hospitably received and kindly entertained. One day the wife of the farmer observed the Indian to be more pensive than usual, and to sigh heavily at intervals. She inquired what was the matter, when he replied, that he had something to tell her, which, if it were known, would cost him his life. On being further pressed, he disclosed a plot of the Indians, who were that night to surprise the village, and murder all the inhabitants. 'I never yet deceived thee,' cried the old man; 'tell thy husband, that he may tell his white brothers; but let no one else know that I have seen thee to day.' The husband collected the men of the village to watch that night. About twelve o'clock they heard the war-whoop; but the Indians, perceiving them on their guard, consented to a treaty of peace, which they never afterwards violated.

"Their ideas of justice were nearly confined to the revenging of injuries; but an offender who was taken in attempting to escape the punishment of a crime, submitted to the will of his tribe, without a murmur. On one occasion, a chief named Tashyowican lost a sister by the small-pox, the introduction of which by the whites was one great occasion of the hostility of the Indians. 'The Maneto [i.e. god] of the white man has killed my sister,' said he, 'and I will go kill the white man.' Accordingly, taking a friend with him, they set upon and killed a settler of the name of Huggins. On receiving information of this outrage, the settlers demanded satisfaction of the tribe to which Tashyowican belonged, threatening severe retaliation if it were refused. The Sachems despatched two Indians to take him, dead or alive. On coming to his wigwam, Tashyowican, suspecting their designs, asked if they intended to kill him. They replied, 'no -- but the Sachems have ordered you to die.' 'And what do you say, brothers?' replied he. 'We say you must die,' answered they. Tashyowican then covered his eyes, and cried out 'kill me,' upon which they shot him through the heart.

"Previous to their intercourse with the whites, they had few vices, as their state of society furnished them with few temptations; and these vices were counterbalanced by many good, not to say great qualities. But, by degrees, they afterwards became corrupted by that universal curse of their race, spirituous liquors, the seductions of which the best and greatest of them could not resist. It is this which has caused their tribes to wither away, leaving nothing behind but a name, which will soon be forgotten, or, at best, but a miserable remnant of degenerate beings, whose minds are debased, and whose forms exhibit nothing of that tall and stately majesty which once characterized the monarchs of the forest.

"But the most universal and remarkable trait in the character of the red-men of North America, was a gravity of deportment, almost approaching to melancholy. It seemed as if they had a presentiment of the fate which awaited them in the increasing numbers of the white strangers; and it is certain, that there were many traditions and prophecies among them, which seemed to indicate the final ruin and extinction of their race. Their faces bore the expression of habitual melancholy; and it was observed that they never laughed or were gay, except in their drunken feasts, which, however, generally ended in outrage and bloodshed. The little Christina [a fictional character in *Koningsmarke*] always called them THE SAD PEOPLE; and the phrase aptly expressed their peculiar character.

"It is little to be wondered at, if two races of men, so totally distinct in habits, manners, and interests, and withal objects of mutual jealousy, suspicion and fear, should be oftener enemies than friends. Every little singularity observed in the actions and deportment of each other, accordingly gave rise to suspicion, often followed by outrage; and every little robbery committed on the property of either, was ascribed to the other party, so that the history of their early intercourse with each other, is little other than a narrative of bickerings and bloodshed. Thus they continued, until it finally happened in the new, as it hath always happened in the old world, that the 'wise white-man' gained a final ascendancy, and transmitted it to his posterity..."

Later Note. The full chapter (i.e. Book IV, ch. 2, and add succeeding chapters 3 & 4), from whence the above extract is taken is even more (and no less) wryly humorous; particularly in its comments on precaution and preventing problems in advance of their transpiring (ch. 3); while in turn, this in relation to the use of religion for corrupt purposes (ch. 4, with Paulding's artfully drafted illustration, being for me frankly, one more sure proof of the nigh omnipresence of masquerading spirit people.) For an entire edition of the surprisingly delightful, if at times perhaps unsettling in its candid carping, *Koningsmarke, the Long Finne*, see [Google books](#), and for volume two [Archive.org](#).

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It's affection and sentiment that gets the flames started, yet only duty will keep the fire alive. So that in the ongoing sense then, love is a job at which one must prove oneself; that is at any rate, if their love really means, or ever meant, anything.

~~~~~\*~~~~~

Nancy Sinatra with the Louis Chirillo Dancers...(An in-joke to some friends of mine.)

See: <http://www.youtube.com/watch?v=wwNCxjxSqrE> ["My Beautiful Balloon, sung by Nancy Sinatra"]

~~~~~\*~~~~~

He likes to quote scripture - "I am the resurrection and the life," he says. To which I respond, "Depart from me into the everlasting fire reserved for the devil and his angels (you hypocrite); for I never knew you."

~~~~~\*~~~~~

Lower the YT volume *way* down on this one.

See: <http://www.youtube.com/watch?v=71rBeFZ-di4> ["Hank Williams: Mind Your Own Business" -- studio vers. by Williams Sr.]

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While we are familiar with the idea of there being three Graces, it is open to question whether their being limited to three in number is appropriate, let alone strictly necessary. In ancient Greek tradition, these three typically, though not always, are denoted as beauty, charm, creativity. Other forms of "grace" sometimes given are fertility and mirth. Later, we have the Christian graces, ostensibly stemming from St. Paul, in the form of faith, hope, and charity. Now to speak of beauty and charm as graces seems either tautological or at the very least very vague; since beauty and charm can be used as viable synonyms for grace. Granting this, that leaves us with at least six possible kinds of grace: creativity, fertility, mirth, faith, hope, and charity. Possibly this list might in turn be expanded on, and include such as veracity, continence, devotion, modesty, boldness, symmetry, contrast, clarity, and simplicity. In turn, the different types of grace, whatever list we finally arrive at, could themselves be broken down and refined into sub-categories or sub-types, as in, say, different kinds of "creativity" or "charity." This all said, I am not prepared at the moment to explore, analyze, delimit, or exhaust exactly what all the graces are or might be; so let me then, for practicality's sake, refer to the graces as being creativity, fertility, mirth, faith, hope, charity, veracity, continence, devotion, modesty, boldness, clarity, and simplicity.

The point I did want to make, notwithstanding, is that a given artist could employ or exhibit any one, some or all of the graces, and to various degrees and in various combinations, in his or her work. So that if then we desire an artistic work of ours to best succeed, it seems we would want to integrate as many graces as we can into a harmonious whole. At the same time, the more conscious we are of the graces we can or could conceivably improve the quality and power of our work by knowing of and incorporating them whenever feasible in whatever project or endeavor we are embarked upon or engaged in.

True, if we take the traditional Nine Muses as forms of endeavor, namely: Calliope - Epic poetry; Clio - History; Erato - Lyric poetry; Euterpe - Music; Melpomene - Tragedy; Polyhymnia - Choral; Terpsichore - Dance; Thalia - Comedy; Urania - Astronomy, we realize not all the graces are applicable and or of equal relevance. For instance, mirth might be inapposite in a tragedy. Yet to merely contemplate the possibilities the graces afford us in enhancing a given work serves as a most useful tool for purposes of building upon our range and capacity as an artist and the force and power of whatever work it is we intend to produce.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=ky57Jo3-BaU> ["Simon & Garfunkel - The Boxer - Madison Square Garden, NYC - 2009/10/29&30"]

~~~~~\*~~~~~

He's great ghost certainly, yet is it not true also that he cannot even face the very people he judges and looks down scornfully upon? And if this weren't enough and to make things even easier for him, honest truth, by common custom and consent, is not allowed. Who then is it that flees reality and the facts?

~~~~~\*~~~~~

The finale from "Lili" (1953) with Mel Ferrer and Leslie Caron.

See: <http://www.youtube.com/watch?v=6EkxQJam3NM> ["Lili (Part 8, English)" -- posted by BTSandra, 5:50 min.]

~~~~~\*~~~~~

Yet another instance of billion dollar *brainless-ness* -- and yet whom we *never* hear criticism of in the media. (Say *no* to drugs!)

See: <http://www.youtube.com/watch?v=DLvGHTvWVOQ> ["The Green Hornet | Black Beauty OFFICIAL PRESENTATION (2011)"]

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"We will get in with the very bad people, and as I have their solemn word they will be kind and generous to us (if only we cooperate), we can join them in plundering the would-be, but really hypocritical, good people. And when these last are finally undone or destroyed, as most assuredly they will be, we then will become the true good people."

Or as told by Aesop: "The Ass and the Fox [make that, if you would, Oafmore and the magician], having entered into partnership together for their mutual protection, went out into the forest to hunt. They had not proceeded far when they met a Lion. The Fox, seeing imminent danger, approached the Lion and promised to contrive for him the capture of the Ass if the Lion would pledge his word not to harm the Fox. Then, upon assuring the Ass that he would not be injured, the Fox led him to a deep pit and arranged that he should fall into it. The Lion, seeing that the Ass was secured, immediately clutched the Fox, and attacked the Ass at his leisure."

~~~~~\*~~~~~

Though we are thousands of miles or more distant from his glorious, spirit person throne, I can still hear him continuing to say and insist, as he always and ever has, he *gets* to be interesting too! Such is the Lord or God of dishonest and immorally disposed people.

~~~~~\*~~~~~

That billion dollar movie career I thought would have been a dead give away to even the dumbest imbecile. (Oh well.)

~~~~~\*~~~~~

Yesterday I just finished watching Leonard Bernstein's six part "Unanswered Question" series, and while my earlier criticisms still (in my opinion) hold valid, the series all and all and otherwise is highly worth recommending. It increased my understanding of music and helped me comprehend several points and topics that previously I had not, by comparison, grasped so well or as clearly. The performance included of Stravinsky's magnificent "Oedipus Rex" was not a little engaging (if depressing given the subject), and gave me to better appreciate and realize the significance of Sophocles' drama, while educing all sorts of hitherto unthought ideas and questions. Is Oedipus, in retrospect, a kind of Christ figure; who, by the machination of devils, is foreordained to perish, yet whose suffering, by means of one or other kind of catharsis, heals we the witnesses of his suffering? If Oedipus is a tragic figure, is not perhaps his father Laius (not to mention his mother Jocasta) as much or more so? What causes tragedy to take place or brings it about? If we know its properties and characteristics, can tragedy be prevented in advance? And similar.

~~~~~\*~~~~~

This being also, as it were, the season for "Rip Van Winkle" and "Legend of Sleepy Hollow" -- would you like or be curious, by chance, to *meet* Washington Irving? If so, follow this link, via Google Books, to Nathaniel Parker Willis' *The Convalescent* (1859), p. 116 or 130 .pdf.

~~~~~\*~~~~~

Not for us to take sides here, but the song it can't be denied is a good one.

See: <http://www.youtube.com/watch?v=ZO1bp5fTbIg> ["Such a parcel of rogues in a nation" -- The Corries, post 1990 version, <http://www.corries.com>]

~~~~~\*~~~~~

My father being a big Vikki Carr fan back then (c. '65-67), I vividly recall hearing this song growing up. (Love the Edie Sedgwick "look" in this particular video.)

See: http://www.youtube.com/watch?v=uzG4ewJ9_kk&feature=related ["Mrs. VIKKI CARR - IT MUST BE HIM (Belgium 67)"]

~~~~~\*~~~~~

At one time, even Danny Kaye (then part owner of the Mariners) tried to (help) save Seattle. But most unfortunately -- *he died*.

See: <http://www.youtube.com/watch?v=eEwdroXuL8A> ["Beautiful beautiful Copenhagen" -- from the Kaye film "Hans Christian Andersen"]

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Perhaps it is not altogether unfitting that a city (Seattle) with the daring and foresight to transform its most prominent art museum into a *mortuary* (which some of you will possibly remember their actually doing a

couple years back) would hit upon the no less ingenious conception of using its *science center* as cineplex; indeed, they have gone even further and at present, apparently to rival their earlier public introductions to space aliens and also "all things gross" (as in "gross me out, why don't you"), now offer an exhibit on the Harry Potter books and movies. See <http://pacificsciencecenter.org>

Meanwhile, let it once more be noted, I have secured not a shred of curiosity, let alone serious inquiry, all these years regarding my claims respecting spirit people or brain torture radios.

Do things like global warming, rampant urban sprawl, new forms of lethal disease, the end of civil liberties and the criminal justice system, democracy, free trade and competition, human rights, animals rights, technological (including computer) creativity and innovation, music, literature, legitimate cinema concern you -- having all gone bye the way -- in the interest of more casinos, expensive junk movies, depraved television, and centralized control and supervision of pretty much everything by billion dollar private interests? Then look and behold no further than the quite unbelievable incompetence, childishness and stupidity that flourishes right in front of and before your very eyes.

~~~~~\*~~~~~

Certain assumptions adopted, and closely and regularly followed and adhered to over time, can free a person of many other assumptions and hindrances that most others can or will not do without. This is one way that it can be said faith both empowers and set a person free, even faith in things or people false and or evil. Naturally, however, one is well advised to be careful considering what sort of power and freedom your given faith will reward you with, and the costs versus benefits of such powers and freedoms.

~~~~~\*~~~~~

I'll have to admit, it really irks me sometimes when I can't embed something from YouTube ("embedding disabled by request") -- particularly when the given video is just what I was looking for or is otherwise peculiarly delectable. In fact it happened again just now. However, this time I decided I wasn't going to put up with it; so we will try to get around this problem by giving the regular URL and have it open up on a second page.

["Johnny Mathis ~ Live ~ West Side Story Medley"] at 9:19 min.

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A Beatles *2 fer*.

See: [http://www.youtube.com/watch?v=\\_aLLHFSM7i8&feature=related](http://www.youtube.com/watch?v=_aLLHFSM7i8&feature=related)

See: [http://www.youtube.com/watch?v=6Hlw\\_9ldThs](http://www.youtube.com/watch?v=6Hlw_9ldThs)

["George Harrison, Eric Clapton, Ringo Starr, Phil Collins and Elton John" -- "While My Guitar Gently Weeps" 1986?] and ["Paul McCartney - Fool On The Hill Live" -- from "Put It There" DVD]

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Coming up as we are on *the eve* of Halloween, no tricks here at gunjones.com only *a treat*; namely and in this instance an offering of Philip Freneau's deservedly memorable but relatively little known "THE HOUSE OF NIGHT" (1779, rev. 1786). Although it is too lengthy to post in the usual way, you can access this poem as a .pdf [here](#).

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See: [http://www.youtube.com/watch?v=TQI2YBzX8\\_4](http://www.youtube.com/watch?v=TQI2YBzX8_4) ["A MAN WITHOUT LOVE Engelbert Humperdinck" -- live at the London Palladium]

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To be honest with you, I never cared aught that much for Sting's style of singing. Yet "Every Breath You Take" is doubtless one of the truly great songs of the 80's. What then to do? Well, it so happened that I came across this rendition of the same song by one Shiori Takei, and who has a quite rich, sonorous, and in fact superb (a adjective I don't resort to very often) voice. I noticed also that even when the songs she does (on YouTube) are not themselves so terribly interesting or tremendous (i.e. unlike "Every Breath"), her singing not inconsiderably improves on them (nor does her being pretty hurt either.)

See: <http://www.youtube.com/watch?v=XBDnIPWv5YU> ["Every Breath You Take (見つめていたい) Shiori Takei"]

~~~~~\*~~~~~

Better known to some as the "Benny Hill" theme...

See: <http://www.youtube.com/watch?v=smplqf0FYCk> ["Chet Atkins - Yakety Axe"]

~~~~~\*~~~~~

If the king of demons attacks humanity over generations and centuries, then humanity must defend itself over generations and centuries, and sooner or later counterattack. This is one reason why tradition, heritage, and long standing continuity are so vital for mankind's very survival, and why, in turn as well, the devil ever seeks to destroy, mock, replace, or make light of them. Religion is important yes, but only if its adherents and practitioners are rational and fundamentally honest; for if they are not, the devil can always usurp the authority of religion by means of the power of fear, violence, and illusion that the use and employment of spirit people makes possible.

~~~~~\*~~~~~

See: [http://www.youtube.com/watch?v=H6Uc\\_Gi7gdM](http://www.youtube.com/watch?v=H6Uc_Gi7gdM) ["Sloop John B by The Beach Boys live (1980)"]

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Here's some "trivia" for you ~ Both terms "Whig" and "Tory" are evidently of derogatory origin, not unlike the use of Donkeys and Elephants as symbols to represent modern American political parties; for "Whig" derives from "Whiggamore" and refers to a group of Scottish rebels of 1648; later scoffed at as characteristic of those widely out of touch with the British public in being against the Restoration of Charles II; as well, "whig" make us think of "wig" suggesting false pretense; specifically in the cant and religious affectation attributed to Presbyterians and Puritans by their enemies. "Tory," the title for Royalists and Anglicans (and presumably as well those perceived as "Catholic" by some of their opponents), emanates from an Irish word for "robber;" and was reportedly introduced by the infamously scurrilous (or, if you prefer, tragically misguided) Titus Oates about 1680.

Presumably much of the religious strife of the 16th and 17th century in Britain was in some measure the result of spirit people (being themselves medically sick) infecting the congregations, including their practices, character (encouraging falsehoods and distortions), and the spiritual atmosphere of such; thus corrupting them, and as a result making that denomination look very bad, and which then compelled some to invent a faith or sect of their own in reaction. So that often what people rejected in another denomination was really the spirit people, and those within the denomination under the spirit persons' influence, who made the given religion look bad; thus fomenting conflict and misunderstanding. I generalize, of course, but I think in and with this interpretation we have one singularly plausible thread of explanation.

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Fortunately for me, I earlier today learned that the University of Virginia Library already has available a transcribed version of the 1861 edition of *The Poetical Works of Samuel Woodworth* at [http://xtf.lib.virginia.edu/xtf/view?docId=chadwyck\\_ap/uvaGenText/tei/chap\\_AM1249.xml;brand=default](http://xtf.lib.virginia.edu/xtf/view?docId=chadwyck_ap/uvaGenText/tei/chap_AM1249.xml;brand=default) On the other hand, and for whatever reason, their copy does *not* include the Introduction, and which latter contains other scarce verse by Woodworth, as well as the Halleck poem we posted just the other day. The end of the introduction is also about as far as I got transcribing; so at least my typing was not for naught. For any interested then, you can download this intro as a .doc file at: <http://www.gunjones.com/WOODWORTH-Intro.doc> Finally, and for fun, here's the Peerless Quartet, c. 1909, singing Woodworth's most famous song, commonly known as "The Old Oaken Bucket," and with accompanying text.

See: <http://www.youtube.com/watch?v=wI4ej8b1VeE> [""Old Oaken Bucket", Peerless Quartet"]

## THE BUCKET

How dear to my heart are the scenes of my childhood,  
When fond recollection presents them to view!  
The orchard, the meadow, the deep tangled wild-wood,  
And ev'ry loved spot which my infancy knew!  
The wide spreading pond, and the mill that stood by it,  
The bridge and the rock where the cataract fell,  
The cot of my father, the dairy-house nigh it,  
And e'en the rude bucket that hung in the well --  
The old oaken bucket, the iron-bound bucket,  
The moss-covered bucket that hung in the well.

That moss-covered vessel I hailed as a treasure,  
For often at noon, when returned from the field,  
I found it the source of an exquisite pleasure,  
The purest and sweetest that nature can yield.  
How ardent I seized it, with hands that were glowing,  
And quick to the white-pebbled bottom it fell;  
Then soon, with the emblem of truth overflowing,

And dripping with coolness, it rose from the well --  
The old oaken bucket, the iron-bound bucket,  
The moss covered bucket that hung in the well.

How sweet from the green mossy brim to receive it,  
As poised on the curb it inclined to my lips!  
Not a full blushing goblet could tempt me to leave it,  
The brightest that beauty or revelry sips.  
And now, far removed from the loved habitation,  
The tear of regret will intrusively swell,  
As fancy reverts to my father's plantation,  
And sighs for the bucket that hangs in the well --  
The old oaken bucket, the iron-bound bucket,  
The moss-covered bucket that hangs in the well!

~~~~~\*~~~~~

New businesses built over the murder of older ones, as if crime and murder were merely a form of being competitive. And *you* are not supposed to notice or say anything. Let others act as and be what they will; I myself am neither a coward nor a fool, and, let the record show, will have none of it. Perhaps that is why it was necessary to subject me to ongoing physical violence (18 years worth) and brain torture radios.

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Most who know their maritime history will be readily familiar with historical vessels such as the H.M.S. Victory or U.S.S. Constitution, and which are, at least at core, the original ships. Yet around the globe there are a number of full scale replica historical craft that have been constructed in recent decades; among them the Hermione (which we have already remarked on a number of times) at Rochefort, France; Santisima Trinidad (from Trafalgar) at Malaga, Spain, and the 17th century Dutch merchant ship Batavia (seen in video below) kept at Batavia Werf in Lelystad, the Netherlands. It is reported also that Batavia Werf is at present in the even more ambitious process of reconstructing Admiral de Ruyter's Zeven Provinciën of 80 guns (a ship similar to the Friesland I'd done a model of.) To these and like efforts, we salute you all. And though a given ship may be a nation's property, as Harry Truman said of the Los Ninos defenders of Mexico City (1847), "Brave men don't belong to any one country."

See: <http://www.youtube.com/watch?v=kV5luFKRgV0> ["Keren VOC schip Batavia"]

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=IqvOD4bdRs>

"Destiny?" "Chief commander?" "Chief commander on this earth?" Very high titles indeed. Does anybody know what these two are talking about? Oh, you *do* know what they are talking about. Then why is it if you know what they are talking about, what they are talking about can't be discussed (rationally, scientifically?) And yet such silence (on a topic so obviously important) is tolerated; such acquiescence to such a childish treatment of spirit people is treated as higher wisdom among the establishment elite; so that are not society's commanding and most affluent elite, after all, childish people -- and who, as such, are, and by their own admission, puppets being used by someone else? (No offense to Mr. Bradley or Mr. Dylan here; rather my criticism is aimed at what many take to be and themselves accept as conventional *wisdom*.)

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See: <http://www.youtube.com/watch?v=JNQ0GkGN3yM> ["Main Ingredient-Everybody Plays The Fool" -- live on "Soul Train"]

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See: <http://www.youtube.com/watch?v=NB5gKalnynY>

See: <http://www.youtube.com/watch?v=WvREm7w4slk>

["The Everly Brothers [Live 1983] ALL I HAVE TO DO IS DREAM" -- Reunion concert on September 23, 1983 in Royal Albert Hall (London)] and ["Everly Brothers, Let it be me" -- live c. 80's]

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At the moment I am engaged in (what is for me) a long term project of transcribing two companion volumes of *The Poetical Works of Samuel Woodworth* (1861), and in the introduction is included the following vivifying and poignant ode dedicated to Woodworth and written for his daughter by fellow American verse writer [Fitz-Greene Halleck \(1790-1867\)](#).

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"Fitz-Greene Halleck rendered a graceful tribute to Woodworth in these beautiful lines, 'To the Poet's Daughter, written in the Album of Miss Harriet Woodworth.'

"A lady asks the Minstrel's rhyme.  
A lady asks? There was a time  
When, musical as a play-bell's chime  
To wearied boy,  
That sound would summon dream sublime,  
Of pride and joy.

"But now the spell hath lost its sway,  
Life's first born fancies first decay,  
Gone are the plumes and pennons gay  
Of young Romance;  
There linger but her ruins gray,  
And broken lance.

"Tis a new world -- no more to maid,  
Warrior, or bard, is homage paid;  
The bay-tree's laurel's, myrtle shades,  
Men's thoughts resign;  
Heaven placed us here to vote and trade,  
Twin tasks divine!

"Tis youth, 'tis beauty asks; the green  
And growing leaves of seventeen  
Are round her; and half hid, half seen,  
A violet flower,  
Nursed by the virtues she hath been  
From childhood's hour.

"Blind passion's picture -- yet for this  
We woo the life-long bridal kiss,

And blend our every hope of bliss  
With hers we love;  
Unmindful of the serpent's hiss  
In Eden's grove.

"Beauty -- the fading rainbows pride,  
Youth -- 'twas the charm of her who died  
At dawn, and by her coffin's side  
A grandsire stands,  
Age-strengthened, like the oak storm-tried  
Of mountain lands.

"Youth's coffin -- hush the tale it tells;  
Be silent, memory's funeral bells!  
Lone in one heart, her home, it dwells  
Untold till death,  
And where the grave-mound greenly swells  
O'er buried faith.

"But what if hers are rank and power,  
Armies her train, a throne her bower,  
A kingdom's gold her marriage dower,  
Broad seas and lands?  
What if from bannered hall and tower  
A queen commands?

"A queen? Earth's regal moons have set.  
Where perished Marie Antoinette?  
Where's Bordeaux's mother? Where the jet-  
Black Haytian dame?  
And Lusitania's coronet?  
And Angouleme[?]

"Empires to-day are upside down,  
The castle kneels before the town,  
The monarch fears a printer's frown,  
A brickbat's range;  
Give me in preference to a crown,  
Five shillings change.

"But she who asks, though first among  
The good, the beautiful, the young,  
The birthright of a spell more strong  
Than these hath brought her;  
She is your kinswoman in song --  
A Poet's daughter.

"A Poet's daughter? Could I claim  
The consanguinity of fame,  
Veins of my intellect frame!  
Your blood would grow  
Proudly to sing that gentlest name  
Of aught below.

"A Poet's daughter -- dearer word  
Lip hath not spoke or listener heard,  
Fit theme for song of bee and bird  
From morn till even,  
And wind-harp by the breathing stirred  
Of star-lit heaven.

"My spirit's wings are weak, the fire  
Poetic comes but to expire;  
Her name needs not my humble lyre  
To bid it live;  
*She hath already from her sire  
All bard can give.*"

~~~~~\*~~~~~

It's not my custom to post these sort of "home-made" videos, but these two were so touching (and informative as well), I could not resist doing so.

See: <http://www.youtube.com/watch?v=8sOw3mCz4Oc>

See: <http://www.youtube.com/watch?v=LTIElO2zdY>

["Amazing Squirrel Fights off Crows - Protects Dead Friend's Body"] and ["Stray Cat gives a cardiac massage/CPR" -- filmed in Turkey, Kızılsaray district of Antalya]

Later Note. Which reminds me -- does ANYONE recollect the (pre Fascist-Harry Potter era) Animal Rights movement in Seattle (and elsewhere?)

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*What are they?*

"But you say, They are gods. We protest and appeal from yourselves [Rome's pagans] to your knowledge; let that judge us; let that condemn us, if it can deny that all these gods of yours were but men. If even it venture to deny that, it will be confuted by its own books of antiquities, from which it has got its information about them, bearing witness to this day, as they plainly do, both of the cities in which they were born, and the countries in which they have left traces of their exploits, as well as where also they are proved to have been buried. Shall I now, therefore, go over them one by one, so numerous and so various, new and old, barbarian, Grecian, Roman, foreign, captive and adopted, private and common, male and female, rural and urban, naval and military? It were useless even to hunt out all their names: so I may content myself with a compend; and this not for your information, but that you may have what you know brought to your recollection, for undoubtedly you act as if you had forgotten all about them. No one of your gods is earlier than Saturn: *from him you trace all your deities, even those of higher rank and better known.* What, then, can be proved of the first, will apply to those that follow. So far, then, as books give us information, neither the Greek Diodorus or Thallus, neither Cassius Severus or Cornelius Nepos, nor any writer upon sacred antiquities, have ventured to say that Saturn was any but a man: so far as the question depends on facts, I find none more trustworthy than those -- that in Italy itself we have the country in which, after many expeditions, and after having partaken of Attic hospitalities, Saturn settled, obtaining cordial welcome from Janus, or, as the Salii will have it, Janis. The mountain on which he dwelt was called Saturnius; the city he founded is called Saturnia to this day; last of all, the whole of Italy, after having borne the name of Oenotria, was called Saturnia from him. He first gave you the art of writing, and a stamped coinage, and thence it is he presides over the public treasury. But if Saturn were a man, he had undoubtedly a human origin; and having a human origin, he was not the offspring of heaven and earth. As

his parents were unknown, it was not unnatural that he should be spoken of as the son of those elements from which we might all seem to spring. For who does not speak of heaven and earth as father and mother, in a sort of way of veneration and honour? or from the custom which prevails among us of saying that persons of whom we have no knowledge, or who make a sudden appearance, have fallen from the skies? In this way it came about that Saturn, everywhere a sudden and unlooked-for guest, got everywhere the name of the Heaven-born. For even the common folk call persons whose stock is unknown, sons of earth. I say nothing of how men in these rude times were wont to act, when they were impressed by the look of any stranger happening to appear among them, as though it were divine, since even at this day men of culture make gods of those whom, a day or two before, they acknowledged to be dead men by their public mourning for them. Let these notices of Saturn, brief as they are, suffice. It will thus also be proved that Jupiter is as certainly a man, as from a man he sprung; and that one after another the whole swarm is mortal like the primal stock."

~ Tertullian (c.160-c.220 AD), *Apology*, ch. 10.

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Some do and will have despaired that their religion, be it what it is, does not rescue the world from evil. Yet it is not the purpose of religion to save the world as such, at least not on our level of affecting things. Rather religion's role is to save the life, love, and truth within individual souls; regardless of whether or not the person (as it were) carrying that soul lives or dies. Now to save *this* world will require also science, right reason, and not a little basic morals and common sense. What destroys our given country, society, and the planet more than anything else are irrationality, dishonesty, cowardice, and gross stupidity and which religion can help to correct, but only up to a point.

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See: <http://www.youtube.com/watch?v=qyD5tAGBP9U> ["The Stylistics - You Make Me Feel Brand New"]

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For some odd and strange reason so many of the SCTV clips on YouTube have one thing or another wrong with them; relating either to the audio, video, and or editing quality. So much so that I'm almost inclined to read something suspicious into it. At first (and based on what's available), I'd wanted to post the Dick Cavett with Bobby Bittman interview, but the poor sound of the YT version nixed that idea. Even these (consecutive) segments below leave much to be desired, but at least they're *reasonably* watchable.

See: <http://www.youtube.com/watch?v=NTfyE-VB9QU&feature=related>

See: http://www.youtube.com/watch?v=lr_ku_Y19xE&feature=related

["Jackie Rogers Jr Backstage - Martin Short"] and ["Jackie Rogers Jr Kidnapped - Martin Short"]

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Once more in reference to Leonard Bernstein's "Unanswered Question" series, he in effect asserts that the great intellectuals of the 20th century were prophets of doom and gloom, and who had *lost faith* -- including not only those who preceded World War II, but those who preceded World War I as well! As before, here we find him speaking (in my opinion) like a fool. For when you tell people the world will or is likely to end soon (with that much less time for all necessary love and romance), and they believe you, then the result is they are less likely to care about saving mankind or the planet; while being more inclined to be reckless, greedy, immoral, rash, destructive -- which, not coincidentally, is exactly how these rotten spirit



people (whom I write about), from and glowing with Heaven (a la Brockden Brown's *Wieland*), would have you see things.

And here's a further reaction to and development of the above way of thinking: "My friends, indeed most people generally, seem now to be given over to *doing things a certain* (i.e. the wrong, dishonest) way, and along comes this self-righteous elitist who tells us we must be honest, rational, and clean up our act. Well, he's sure wasting his breath on me; for in no wise will I be found to be one who succumbs to *misanthrophy* and lack of love and compassion for my fellow man."

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See: <http://www.youtube.com/watch?v=rha4QHvO00> ["Am I Groovin You" -- Ron Wood and Keith at the Rainbow 74 show]

For the original by Freddie Scott of this song, and which is in some ways better than this later rendition, see: <http://www.youtube.com/watch?v=zICW6CoWQ1c>

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Let's see there's The Enforcer, The Dark Knight, Iron Man, Spiderman, The Avengers, The Saint, The Terminator, The Punisher, The Persuaders, The Prisoner, and of not so recent date The Mental Patients. All then we need now are some police!

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More from the SRO archives.

See: <https://www.youtube.com/watch?v=8jwQmzKg0zc> ["Don't Turn It Off" - Hot Chocolate]

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See: <http://www.youtube.com/watch?v=SCQ6XmsJ8tE> ["John Fogerty 'Have You Ever Seen The Rain?' Live" -- the Creedence Clearwater Revival hit]

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In an e-mail letter they wrote, someone asked me (and who are themselves a Christian living in a predominantly Muslim country) why we, as believers, should see Christ as more than merely a prophet. The following is the response I gave him:

Of course, such questions as the divinity of Christ are and have been subject to much debate and disagreement, but we as Christians accept him as THE SON as a matter of faith. But this said, there are a number of reasons that may be adduced to support this belief.

Christ (while on earth) carried in himself the true spirit, soul, and life that leads DIRECTLY to the FATHER; at the same time he was the SON of MAN and a descendant of Adam. It is in then through his soul and spirit, and by our faith in Him, that we come to the Father also. He is like a road or a door to the Father. Further, through that faith in him we become like Jesus, and thereby more acceptable to God as His rightful children. Now how do we know Jesus of Nazareth was this person? (Among other reasons we might give) by his wisdom, love, courage, and example (in taking up the cross), as well as the statements by the prophets. Jesus then, for those who believe him, could face and therefore defeat Satan the way no other prophet could. Who do the Muslim's say can face Satan? This they can answer or tell you for themselves.

Yet I believe strongly in religious tolerance and look for good in any religious faith where I can find it. The

following is a story from the Italian author Boccaccio (1313-1375 AD) [from *The Decameron*], as recounted by Will Durant (an American historian) and which I think speaks to the topic of religious toleration very nicely:

"The most philosophical is the legend of the three rings (*Decam.* I, 3). Saladin, 'Soldan of Babylon,' needing money, invites the rich Jew Melchisedek to dinner, and asks him which of the three religions is the best -- the Jewish, the Christian, or the Mohammedan. The wise old moneylender, fearing to speak his mind directly, answers with a parable: 'There was once a great man and a rich, who, among other very precious jewels in his treasury, had a goodly and costly ring: 'Wishing to leave it in perpetuity to his descendants, he declared that whichever of his sons should, at his death, be found in possession thereof, by his bequest unto him, should be recognized as his heir, and be held by all the others in honor and reverence as chief and head. He to whom the ring was left held a like course with his own descendants, and did even as his father had done. In brief, the ring passed from hand to hand, through many generations, and came at last into the possession of a man who had three goodly and virtuous sons all very obedient to their father, whereof he loved all three alike. The young men knowing the usance of the ring, each desiring to be the most honored among his folk besought his father, who was now an old man, to leave him the ring. The worthy man, who knew not himself how to choose to which he had liefer leave the ring, bethought himself to satisfy all three, and privily let make by a good craftsman other two rings which were so like unto the first that he himself scarce knew which was the true. When he came to die he secretly gave each one of his sons his ring, wherefore each of them, seeking, after their father's death, to occupy the inheritance and the honor and denying it to the others, produced his ring in witness of his right, and the three rings being found so like one another that the true might not be known, the question which was the father's very heir abode pending and yet pendeth. And so I say to you, my lord: of the three Laws given by God the Father to the three peoples, each people deemeth itself to have His inheritance, His true Law and His commandments; but of which in very deed hath them, even as of the rings, the question yet pendeth.'" [from *The Renaissance* by Will Durant.]

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Do great artists both contradict themselves and thrive on ambiguity as Leonard Bernstein (in the aforementioned "Unanswered Question" series) avers? My own reaction is that contradiction, in special circumstances, is and can be permissible but should be treated as a very expensive luxury that is rarely and only regrettably tolerated. Likewise, the same is somewhat true of resorting to ambiguity only the restrictions are far less stringent than is the case with overt self-contradiction, and, like self-contradiction, ambiguity still requires, at last, a valid rational excuse to give it justification. One of the reasons why this is so is that self-contradiction and ambiguity when indulged in too freely dilute and weaken the strength and purpose from an artist's message (and for that matter, speaking generally, a person's actions and force of their actions), and indeed taken to too wild an extreme may even evince or show him up to be a possessed madman and or else useless hypocrite.

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Remember this? (Though excuse the tacky pictures someone included with the video.)

See: <http://www.youtube.com/watch?v=6mKVHRvXadc> ["Luther Ingram - Puttin' Game Down"]

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Oh, and *now* we hear him saying Jesus Christ is his lord and savior. But what does he think Jesus Christ is? A liar and a con-artist?

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<http://www.youtube.com/watch?v=dYFNINOFLY0> ["Rod McKuen - I'll Catch The Sun - Poet - Songwriter -"]

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All these good looking people over the decades getting beat up; then it's made to seem as if they are to blame for the bad shape they're currently in.

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See: <http://www.youtube.com/watch?v=xVYxKRXDT2I> ["The Chi-lites "Have you seen her""]

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Guess who? *Jean Jacques Rousseau!*

See: <https://www.youtube.com/watch?v=Ld7XDELDnto&index=1> "Rousseau's Devin du Village " - (1752)]

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Although so many of the 20th century iconoclastic and anti-sentimental intellectuals didn't perhaps intend to be charlatans, they were in effect such nonetheless; for the ostensible reason that they placed little importance on being fully, consistently, and answerably rational, or else were incapable of being and doing so. They liked to make pronouncements and sound clever, advanced, enlightened and humanitarian, but their capacity for humor, warmth, and wit was typically flaccid and feeble; nor did they always insist on or really care for free, open and honest discussion. In fact, as often as not they were not unusually and as a class (and quite frankly and in my opinion) pawns, and under the influence of spirit people; for had they not been so their work would otherwise have been ignored entirely. At the moment, I am going through Leonard Bernstein's televised lecture series "The Unanswered Question" and it is astonishing to me that a man I so much love and admire for his knowledgeable mind and analytical brilliance (among his other admirable and amiable traits) can so sound like a fool. Did it never occur to him that the likes of Charles Ives, Schoenberg, and Mahler had few or no audience and little or no orchestral performances of their work (in their lifetime) simply because, though in their way astute and even consummate theoreticians, as *musicians* they were not all that competitive or very good?

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See: <http://www.youtube.com/watch?v=S35fLGjO050&feature=related> ["Jerry Reed - "Guitar Man" with Tom Jones/Big Jim Sullivan" -- "This is Tom Jones" 1970.]

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From Our Literary and Cinematic Past, OR an ageless retelling of "(S)He Got the Gold Mine -- I Got the Shaft!"

The first video, a reading by Hank Snow, explains the second. As a matter of fact, for the adventurous among you, turn the sound OFF on the second and play the first video just for sound accompaniment -- i.e. till it runs out, which it will about 4 minutes before the second video does; therefore and at which time turn on the sound to the second (but with YT volume switched WAY down!)

See: <http://www.youtube.com/watch?v=OMu6rSuuAg4&feature=related>

See: <http://www.youtube.com/watch?v=wZZ6gg85sSs>

["The Face On The Barroom Floor" -- Hank Snow reciting Poem. This poem originated in Central City Colorado and was written by H. Antone D'Arcy in 1887.] and ["Charlie Chaplin in Face on the BarRoom Floor (1914)" -- at 9:30 min.]

For a somewhat longer version of the above Chaplin film, and which includes some missing sequences, see: http://www.archive.org/details/CC_1914_08_10_FaceOnTheBarroomFloor

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See: <http://www.youtube.com/watch?v=YgVFp5F1cto>

["Phil Lesh and Friends Warfield May 18-19" -- 2008] For more from this same show, check YouTube.

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One of the very best dialogues of the satirist Lucian (c. 125–180 AD) (of whom we made mention here a couple months ago) is his "Vitarum Auctio" ("Philosophies of Life for Sale.") Not only is it among his most humorous works, but allowing for comical exaggeration and distortion, furnishes quite useful sketches and profiles of some the great philosophers of classical antiquity. These sketches should by no means taken as the last word on these seminal thinkers (either on the thinkers themselves or Lucian's own last word on them, see for instance his subsequent dialogue "Piscator," i.e. "Fishing for Phonies"), yet they are extremely helpful in giving a rounded out and enhanced, if cursory, perspective of their subjects. The ensuing is taken from the translation by William Lucas Collins; for which the original, with explanatory footnotes, can be found, by way of Google Books, here.

Scene, a Slave-mart; Jupiter, Mercury, Philosophers in the garb of slaves for sale; audience of Buyers.

Jupiter. Now, you arrange the benches, and get the place ready for the company. You bring out the goods, and set them in a row; but trim them up a little first, and make them look their best, to attract as many customers as possible. You, Mercury, must put up the lots, and bid all comers welcome to the sale.—Gentlemen, we are here going to offer you philosophical systems of all kinds, and of the most varied and ingenious description. If any gentleman happens to be short of ready money, he can give his security for the amount, and pay next year.

Mercury (to Jupiter). There are a great many come; so we had best begin at once, and not keep them waiting.

Jup. Begin the sale, then.

Merc. Whom shall we put up first?

Jup. This fellow with the long hair,—the Ionian. He's rather an imposing personage.

Merc. You, Pythagoras! step out, and show yourself to the company.

Jup. Put him up.

Merc. Gentlemen, we here offer you a professor of the very best and most select description—who buys? Who wants to be a cut above the rest of the world? Who wants to understand the harmonies of the universe to and to live two lives?

Customer (turning the Philosopher round and examining him). He's not bad to look at. What does he know best?

Merc. Arithmetic, astronomy, prognostics, geometry, music, and conjuring—you've a first-rate soothsayer before you.

Cust. May one ask him a few questions?

Merc. Certainly—(aside) and much good may the answers do you.

Cust. What country do you come from?

Pythagoras. Samos.

Cust. Where were you educated?

Pyth. In Egypt, among the wise men there.

Cust. Suppose I buy you, now—what will you teach me?

Pyth. I will teach you nothing—only recall things to your memory.

Cust. How will you do that?

Pyth. First, I will clean out your mind, and wash out all the rubbish.

Cust. Well, suppose that done, how do you proceed to refresh the memory?

Pyth. First, by long repose, and silence—speaking no word for five whole years.

Cust. Why, look ye, my good fellow, you'd best go teach the dumb son of Croesus! I want to talk, and not be a dummy. Well,—but after this silence and these five years?

Pyth. You shall learn music and geometry.

Cust. A queer idea, that one must be a fiddler before one can be a wise man!

Pyth. Then you shall learn the science of numbers.

Cust. Thank you, but I know how to count already.

Pyth. How do you count?

Cust. One, two, three, four—

Pyth. Ha! what you call four is ten, and the perfect triangle, and the great oath by which we swear.

Cust. Now, so help me the great Ten and Four, I never heard more divine or more wonderful words!

Pyth. And afterwards, stranger, you shall learn about Earth, and Air, and Water, and Fire,—what is their action, and what their form, and what their motion.

Cust. What! have Fire, Air, or Water bodily shape?

Pyth. Surely they have; else, without form and shape, how could they move?—Besides, you shall learn that the Deity consists in Number, Mind, and Harmony.

Cust. What you say is really wonderful!

Pyth. Besides what I have just told you, you shall understand that you yourself, who seem to be one individual, are really somebody else.

Cust. What! do you mean to say I'm somebody else, and not myself, now talking to you?

Pyth. Just at this moment you are; but once upon a time you appeared in another body, and under another name; and hereafter you will pass again into another shape still.

[After a little more discussion of this philosopher's tenets, he is purchased on behalf of a company of professors from Magna Grecia, for ten minae. The next lot is Diogenes, the Cynic.

Merc. Who'll you have next? That dirty fellow from Pontus?

Jup. Ay—he'll do.

Merc. Here ! you with the wallet on your back,— you round-shouldered fellow! come out, and walk round the ring.—A grand character, here, gentlemen; a most extraordinary and remarkable character, I may say; a really free man here I have to offer you—who'll buy?

Cust. How say you, Mr Salesman? Sell a free citizen?

Merc. Oh yes.

Cust. Are you not afraid he may bring you before the court of Areopagus for kidnapping?

Merc. Oh, he doesn't mind about being sold; he says he's free wherever he goes or whatever becomes of him.

Cust. But what could one do with such a dirty, wretched-looking body — unless one were to make a ditcher or a water-carrier of him?

Merc. Well, or if you employ him as door-porter, you'll find him more trustworthy than any dog. In fact, 'Dog' [i.e. Cynic] is his name.

Cust. Where does he come from, and what does he profess?

Merc. Ask him—that will be most satisfactory.

Cust. I'm afraid of him, he looks so savage and sulky; perhaps he'll bark if I go near him, or even bite me, I shouldn't wonder. Don't you see how he handles his club, and knits his brows, and looks threatening and angry?

Merc. Oh, there's no fear—he's quite tame.

Cust. (approaching Diogenes cautiously). First, my good fellow, of what country are you?

Diogenes (surlily). All countries.

Cust. How can that be?

Diog. I'm a citizen of the world.

Cust. What master do you profess to follow?

Diog. Hercules.

Cust. Why don't you adopt the lion's hide, then ? I see you have the club.

Diog. Here's my lion's hide,—this old cloak. Like Hercules, I wage war against pleasure; but not under orders, as he did, but of my own free will. My choice is to cleanse human life.

Cust. A very good choice too. But what do you profess to know best? or of what art are you master?

Diog. I am the liberator of mankind, the physician of the passions; in short, I claim to be the prophet of truth and liberty.

Cust. Come now, Sir Prophet, suppose I buy you, after what fashion will you instruct me ?

Diog. I shall first take and strip you of all your luxury, confine you to poverty, and put an old garment on you: then I shall make you work hard, and lie on the ground, and drink water only, and fill your belly with whatever comes first; your money, if you have any, at my bidding you must take and throw into the sea; and you must care for neither wife nor children, nor country; and hold all things vanity; and leave your father's house and sleep in an empty tomb, or a ruined tower,—ay, or in a tub: and have your wallet filled with lentils, and parchments closewritten on both sides. And in this state you shall profess yourself happier than the King of the East. And if any man beats you, or tortures you, this you shall hold to be not painful at all.

Cust. How! do you mean to say I shall not feel pain when I'm beaten? Do you think I've the shell of a crab or a tortoise, man?

Diog. You can quote that line of Euripides, you know,—slightly altered.

Cust. And what's that, pray?

Diog. "Thy mind shall feel pain, but thy tongue confess none." But the qualifications you will most require are these: you must be unscrupulous, and brazen-faced, and ready.

Cust. (recovering from some astonishment). Get out with you! what abominable and unnatural principles!

Diog. But very easy to carry out, mind you, and not at all difficult to learn. One needs no education, or reading, or such nonsense, for this system; it's the real short cut to reputation. Be you the most ordinary person,—cobbler, sausagemonger, carpenter, pawn, broker, — nothing hinders your being the object of popular admiration, provided only that you've impudence enough, and brass enough, and a happy talent for bad language.

Cust. Well, I don't require your instructions in that line. Possibly, however, you might do for a bargeman or a gardener, at a pinch, if this party has a mind to sell you for a couple of oboli,—I couldn't give more.

Merc. (eagerly). Take him at your own bidding; we're glad to get rid of him, he is so troublesome, — bawls so, and insults everybody up and down, and uses such very bad language.

Jup. Call out the next—the Cyrenaic there [Aristippus], in purple, with the garland on.

Merc. Now, gentlemen, let me beg your best attention. This next lot is a very valuable one— quite suited to parties in a good position. Here's Pleasure and Perfect Happiness, all for sale! Who'll give me a bidding now, for perpetual luxury and enjoyment! [A Cyrenaic, bearing traces of recent debauch, staggers into the ring.]

Cust. Come forward here, and tell us what you know: I shouldn't mind buying you, if you've any useful qualities.

Merc. Don't disturb him, sir, if you please, just now—don't ask him any questions. The truth is, he has taken a little too much; that's why he doesn't answer—his tongue's not quite steady.

Cust. And who in their' senses, do you suppose, would buy such a debauched and drunken rascal? Faugh! how he stinks of unguents! and look how he staggers and goes from side to side as he walks! But tell us, now, Mercury, what qualifications he really has, and what he knows anything about.

Merc. Well, he's very pleasant company—good to drink with, and can sing and dance a little— useful to a master who is a man of pleasure and fond of a gay life. Besides, he is a good cook, and clever in made dishes—and, in short, a complete master of the science of luxury. He was brought up at Athens, and was once in the service of the Tyrants of Sicily, who gave him a very good character. The sum of his principles is to despise everything, to make use of everything, and to extract the greatest amount of pleasure from everything.

Cust. Then you must look out for some other purchaser, among the rich and wealthy here; I can't afford to buy such an expensive indulgence.

Merc. I fear, Jupiter, we shall have this lot left on our hands—he's unsaleable.

Jup. Put him aside, and bring out another. Stay, —those two there, that fellow from Abdera who is always laughing, and the Ephesian, who is always crying; I've a mind to sell them as a pair.

Merc. Stand out there in the ring, you two.—We offer you here, sirs, two most admirable characters, the wisest we've had for sale yet.

Cust. By Jove, they're a remarkable contrast! Why, one of them never stops laughing, while the other seems to be in trouble about something, for he's in tears all the time. Holloa, you fellow! what's all this about? What are you laughing at?

Democritus. Need you ask? Because everything seems to me so ridiculous—you yourselves included.

Cust. What! do you mean to laugh at us all to our faces, and mock at all we say and do?

Dem. Undoubtedly; there's nothing in life that's serious. Everything is unreal and empty—a mere fortuitous concurrence of indefinite atoms.

Cust. You're an indefinite atom yourself, you rascal! Confound your insolence, won't you stop laughing? But you there, poor soul (to Heraclitus), why do you weep so? for there seems more use in talking to you.

Heraclitus. Because, stranger, everything in life seems to me to call for pity and to deserve tears; there is nothing but what is liable to calamity; wherefore I mourn for men, and pity them. The evil of to-day I regard not much: but I mourn for that which is to come hereafter—the burning and destruction of all things. This I grieve for, and that nothing is permanent, but all mingled, as it were, in one bitter cup, —pleasure that is no pleasure, knowledge that knows nothing, greatness that is so little, all going round and round and taking their turn in this game of life.

Cust. What do you hold human life to be, then?

Her. A child at play, handling its toys, and changing them with every caprice.

Cust. And what are men?

Her. Gods—but mortal.

Cust. And the gods?

Her. Men—but immortal.

Cust. You speak in riddles, fellow, and put us off with puzzles. You are as bad as Apollo Loxias, giving oracles that no man can understand.

Her. Yea; I trouble not myself for any of ye.

Cust. Then no man in his senses is like to buy you.

Her. Woe! woe to every man of ye, I say! buyers or not buyers.

Cust. Why, this fellow is pretty near mad!—I'll have nought to do with either of them, for my part.

Merc. (turning to Jupiter). We shall have this pair left on our hands too.

Jup. Put up another.

Merc. Will you have that Athenian there, who talks so much?

Jup. Ay—try him.

Merc. Step out, there!—A highly moral character, gentlemen, and very sensible. Who makes me an offer for this truly pious lot?

Socrates. I live in a certain city of mine own building, a new model Republic, and I make laws for myself.

Cust. I should like to hear one of them.

Soc. Listen to my grand law of all, then, about wives—that no man should have a wife of his own, but that all should have wives in common.

Cust. What! do you mean to say you have abrogated all the laws of marriage?

Soc. It puts an end, you see, to so many difficult questions, and so much litigation in the divorce courts.

Cust. Grand idea that! But what is the main feature of your philosophy?

Soc. The existence of ideals and patterns of all things in nature. Everything you see—the earth, and all that is on it, the heavens, the sea—of all these there exist invisible ideals, external to this visible universe.

Cust. And pray where are they?

Soc. Nowhere. If they were confined to any place, you see, they could not be at all.

Cust. I never see any of these ideals of yours.

Soc. Of course not: the eyes of your soul are blind. But I can see the ideals of all things. I see an invisible double of yourself, and another self besides myself—in fact, I see everything double.

Cust. Bless me! I must buy you, you are so very clever and sharp-sighted. Come (turning to Mercury), what do you ask for him?

Merc. Give us two talents for him.

Cust. I'll take him at your price. I'll pay you another time.

Merc. What's your name?

Cust. Dion, of Syracuse.

Merc. (makes a note). Take him, and good luck to you. Now, Epicurus, we want you. Who'll buy this lot? He's a disciple of that laughing fellow, and also of the other drunken party, whom we put up just now. He knows more than either of them, however, on one point—he's more of an infidel. Otherwise, he's a pleasant fellow, and fond of good eating.

Cust. What's his price?

Merc. Two minae.

Cust. Here's the money. But just tell us what he likes best.

Merc. Oh, anything sweet—honey-cakes, and figs especially.

Cust. They're easily got; Carian figs are cheap enough.

Jup. Now then, call another—him with the shaven crown there, and gloomy looks—the one we got from the Porch [Stoa] yonder.

Merc. You're right. I fancy a good many of our customers who have come to the sale are waiting to bid for him.—Now I'm going to offer you the most perfect article of all—Virtue personified. Who wants to be the only man who knows everything.

Cust. What do you mean?

Merc. I mean that here you have the only wise man, the only handsome man, the only righteous man, the true and only king, general, orator, legislator, and everything else there is.

Cust. The true and only cook then, I conclude, and cobbler, and carpenter, and so forth?

Merc. I conclude so too.

Cust. Come then, my good fellow—if I'm to purchase you, tell me all about yourself; and first let me ask, with all these wonderful qualifications, are you not mortified at being put up for sale here as a slave?

Chrysippus. Not at all: such things are external to ourselves, and whatever is external to ourselves, it follows must be matters of indifference to us. [The Stoic proceeds to explain his tenets, in the technical jargon of his school—which his listener declares to be utterly incomprehensible.]

Cust. Tell me, now, what do you know?

Pyrrho. Nothing.

Cust. What do you mean?

Pyrrho. That nothing seems to me certain.

Cust. Are we ourselves nothing?

Pyrrho. Well, that is what I am not sure of.

Cust. Don't you know whether you are anything yourself!

Pyrrho. That is what I am still more in doubt about.

Cust. What a creature of doubts it is! And what are those scales for, pray?

Pyrrho. I weigh arguments in them, and balance them one against another; and then, when I find them precisely equal and of the same weight, why, I find it impossible to tell which of them is true.

Cust. Well, is there anything you can do in any other line of business?

Pyrrho. Anything, except catch, a runaway slave.

Cust. And why can't you do that?

Pyrrho. Because, you see, I've no faculty of apprehension.

Cust. So I should think—you seem to me quite slow and stupid. And now, what do you consider the main end of knowledge?

Pyrrho. Ignorance—to hear nothing and see nothing.

Cust. You confess yourself blind and deaf then?

Pyrrho. Yea, and void of sense and perception, and in no wise differing from a worm.

Cust. I must buy you. (To Mercury.) What shall we say for him?

Merc. An Attic mina.

Cust. Here 'tis. Now, fellow, have I bought you or not—tell me?

Pyrrho. Well, it's a doubtful question.

Cust. Not at all—at least I've paid for you.

Pyrrho. I reserve my opinion on that point; it requires consideration.

Cust. Follow me, at all events—that's a servant's duty.

Pyrrho. Are you sure you're stating a fact?

Cust. (impatiently). There's the auctioneer, and there's the money, and there are the bystanders to witness.

Pyrrho. Are you sure there are any bystanders?

Cust. I'll have you off to the grinding-house, sir, and make you feel I'm your master by very tangible proofs.

Pyrrho. Stay—I should like to argue that point a little.

[The doubting philosopher is hurried off, still unconvinced, by Mercury and his new owner, and the sale is adjourned to the next day, when Mercury promises the public that he shall have some cheaper bargains to offer.]

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From my favorite Kinks LP.

<http://www.youtube.com/watch?v=Iy5EhK2R9m4> ["The Kinks - Yo-Yo" -- The Kinks plays Yo-Yo in Rockpalatz april 1982]

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He's run these brain torture radios on me for something nigh on 16 years. What does he think I am? John Henry?!

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When we look at the iconography, myth, and symbolism of such as the Maya, Aztecs, or Inca (and one could also probably include with them in this some artwork of the ancient Near East, Egypt, and Hindu cultures) one is reminded of the huge money spent and often lavish and exorbitant attention shown to mutant creatures and fantasy beings in our own time. Were some future race to judge us from much of the sculpture, paintings, books, wargames, and films of our time on the basis of this excess and preoccupation with people, animals, and things lurid and deformed, they might well come away with the idea that we were some very strange and disturbed people. But the truth is that such a culture is encouraged, invested in, and promoted by (what I shall call) "witchcraft" people and the spirit persons who direct, command, or control them. In other words, these fascinations with and manifestations of mutation and deformity are much less the result of popular interest than they are a heavily subsidized species of propaganda designed and intended to degrade people on behalf of the (given) "god" or "gods." At the same as such outlooks are

supported by ruling powers, opposing or competing cosmological views and life perspectives are made to be poor, ostracized or even criminalized by these same spirit person guided societies. In sum, what we see in the Aztecs, et al. is a culture that is by no means necessarily reflective of popular opinion and sentiment, but rather a product of a spirit person based mindset and autocracy that ruled religiously and politically. So when we say the Aztecs, etc. were this way or that, it may be that such values and outlooks that survive in their art did not really emanate from the people themselves, but instead only *some* of the people, and such and only such who were "under the influence" -- with competing perspectives having been outlawed or worse.

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Two memorable songs from Bob Dylan's "Desire" album.

See: <http://www.youtube.com/watch?v=pWrHrRDQu7w&feature=related>

See: <http://www.youtube.com/watch?v=vQlji3em0Vc>

["Hurricane (Show) - Bob Dylan" -- live tv show appearance] and ["Bob Dylan - Sara" -- studio track from "Desire" LP.]

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What better explains the bizarre and contradictory culture of the Aztecs than meddling, con-artist spirit people? Here is part one of a five part documentary on that tragically misguided civilization.

See: <http://www.youtube.com/watch?v=G4JabdIKx8s> ["Aztecs: Inside the hidden empire 1/5"]

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Are cruelty and extreme evil *necessary*? Yes, at least for someone who relies on spirit people for higher intelligence and or who needs such spirit people to enhance themselves with super hero powers (in order to remove possible rivals and competition.)

Later Note. Which brings to mind that another Oafmore episode might be one where Goomerton transforms him into a masked super hero (and what follows as a result.)

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See: <http://www.youtube.com/watch?v=poyzBdjwnrI> ["Sky Saxon - Cracking Ice"]

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Kant marvelled in awe at "the starry sky above me and the moral law within in me." And yet some, listening to spirit people, have this in reverse, and in their delusional minds look for the moral law in a seemingly divine, angel filled sky; while simulateneously seeing their egotistical, greedy selves as the true wonder of creation.

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The way I am inclined to mentally picture or envision him these days is as a sort of tormented Frankenstein monster who listens to and is driven by Satan to zealously torture, murder and *do things to* people (and animals), yet and albeit covered over with and under, as much as possible, a calm and composd exterior. (On second thought, that's what Caliban is supposed very like to be, isn't it?)

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What especially appealed to others about the New England Transcendentalists has to a large degree eluded me. Though I welcome Emerson's universal optimism and his interest in the health of the soul, I fail to see any great wit or profundity to his philosophy or aesthetic beyond what others had expressed before him. . As a literary person, he has some nice, clever, and admirably constructed poems, but he lacks personality, color, passion and music for me to really take to him that wise. As a philosopher, his work seems unfinished for he did not quite tackle and address the implications and resultant complications of the optimistic view he espoused; such as the nature and role of evil in the best of all possible worlds. This is not to say that I do not care for or that I reject his view; only he does not seem to have himself worked his stance out all that sufficiently or clearly. Likewise, I'm fond of Thoreau's sentiments of self-reliance, reducing our material needs, and back to the woods approach. But is this literature or philosophy? In both respects I think, as much as I do like him personally and his nature embracing outlook, I can do better elsewhere than with Thoreau (unless we are talking about Thoreau carefully distilled into an anthology of choice passages from his work.)

What prompts my making these comments is an essay on Nathaniel Hawthorne by John Erskine included in *A Short History of American Literature* ("Based Upon the Cambridge History of American Literature.") Now as an author, Hawthorne is much more to my liking. Unlike Emerson or Thoreau you at least get some good history and a good story out of him. Even so, if Erskine's presentation of him is accurate, he suffered from the half-baked philosophizing that so mars Emerson and Thoreau -- though in justice to Hawthorne he can always excuse himself by denying he ever was or intended to be a philosopher as such, but was rather and simply a good story teller with a talent and knack for dramatically delineating times and personalities. To be brief, Erskine represents Hawthorne as, in effect (if not in specific intention), questioning Emerson's bland or amorphous optimism by suggesting that there is or may be good to evil. Now neither Erskine of Hawthorne states such a view overtly, yet it is alluded to in such a way in the writings that it does seem plausible to impute to Hawthorne that he at least seriously toyed with and considered the idea as a possibly viable one; and perhaps somewhat in response to Emerson's not properly addressing the question of evil at all. Take, for instance, these excerpts from Erskine:

"In his stories, therefore, he [Hawthorne] was a philosophical experimenter, in whose method was no room for optimism nor for prepossessions of any kind; he had recourse to life in order to try out the efficacy or the consequences of Transcendental ideas, and if the result was hardly what he expected, he still pursued the hypothesis to the bitter end. He was really the questioner, the detached observer, that other Transcendentalists thought they were. The soul, Emerson had said, 'accepts whatever befalls, as part of its lesson. It is a watcher more than a doer, and it is a doer only that it may the better watch.' The description is truer of Hawthorne's soul than of Emerson's. In accepting whatever befalls, Emerson was convinced, as he says in the essay *On Circles*, that there is a saccharine principle in all things; small wonder that Hawthorne seems an alien among such cheerful sages. When Emerson says that either love or crime leads all souls to the good, that there is no straight line in nature, that evil in the end will bless, Hawthorne examines the doctrine somewhat dubiously in *Hepzibah* and *Clifford Pyncheon* and in *Donatello*; and when the cheerful philosopher tells us to trust ourselves, to follow our own nature, to live from the Devil if we are the Devil's children, Hawthorne projects the advice experimentally in *The Scarlet Letter* and in *The Blithedale Romance*...

"[Emerson's] Optimism here, taking the bit in its teeth, contended that as there is in experience no such thing as a straight line, so there is practically no such thing as evil — a prophetic application, it would seem, of Riemannian geometry to morals; that what seems hopelessly bad will in the end be found to contain the good principle; and, quite illogically, that what seems to be good will actually prove to be so.

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"In a famous passage in *Circles*, Emerson acknowledges the awkwardness of this position, and explains that his temperament dictates it. Hawthorne could not undertake any such cheerfulness, but he was profoundly concerned with the moral phenomena by which Emerson may have justified his faith. Here springs that paradox of experience, that mystery of sin, the question as to what sin is, which threw its shadow over three at least of the four romances. Since we rarely discern our true destiny, the human being who steps out of what seems the moral order may really have chanced upon a sounder morality; through

what appears to be sin, therefore, may sometimes come the regeneration of a soul -- not through repentance, be it observed, but through sincere adherence to the sin. Conversely, though a man should devote himself to the highest ideal he is aware of, if that ideal does not lie in the true order of nature, his devotion may bring him to an evil end. These possibilities, together with the implications of self-reliance and compensation, furnish the moral problems of Hawthorne's romances.

"Hester Prynne, for example, in *The Scarlet Letter*, illustrates self-reliance in a way that some Emersonian s may have found not altogether comfortable. Since her love for Dimmesdale was the one sincere passion of her life, she obeyed it utterly, though a conventional judgment would have said that she was stepping out of the moral order. There is nothing in the story to suggest condemnation of her or of the minister in their sin; the only blame attaches to Dimmesdale's cowardice, his lack of self-reliance, his unreadiness to make public acknowledgment of his love. The passion itself, as the two lovers still agree at the close of their hard experience, was sacred, and never caused them repentance. The doctrine of compensation is illustrated in Chillingworth, who, having determined on a fiendish revenge, becomes himself a fiend. There is a kind of comment on Emerson's cheerful doctrine in the fact that this gloomy soul, marked for perdition, is a firm believer in compensation; he wronged Hester's youth by marrying her, and therefore he bears her no ill will for wronging him, but he argues that since the minister had never received a justifying harm at his hands, the secret lover should therefore be punished by the injured husband. As Chillingworth discusses the matter with Hester, compensation seems to be at one moment sheer fatalism, at another moment a primitive exacting of an eye for an eye, but never does it come to a happy issue. The optimistic turn in the doctrine is illustrated by Hester -- or perhaps it is better to say that she illustrates the optimism of *Circles*, She has sinned, but the sin leads her straightway to a larger life. Like Adam and Eve driven out of Paradise, she finds she has a career at last. Social ostracism first gives her leisure for meditation and a just angle from which to attack social problems, and then it permits her to enter upon a life of mercy and good works which would have been closed to a conventional woman. Hawthorne had described the original wearer of the scarlet letter in Endicott and the Red Cross as a woman who braved her shame by embroidering the guilty 'A' into an elaborate and beautiful emblem; so in the romance he lets the sin elaborate itself, so far as Hester's nature is concerned, into nothing but beauty. She becomes more loving, more sympathetic, more tender; and intellectually she becomes emancipated from the narrowness of her age, so that even now she seems prophetic of what the noblest women may be. Thoughts were her companions which, says Hawthorne, would have been held more dangerous than the sin of the scarlet letter, had they been seen knocking at her door. She saw how completely the social scheme must be altered before woman can enjoy a true equality with man, and she suspected the losses in the best of manhood and womanhood which might be the incidental or temporary price of the belated justice...

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"These problems, suggested by the Transcendental philosophy, occupied Hawthorne to the last. It was not in his disposition to suggest answers to them. His distinction in American literature is the extent to which he projected them experimentally into life, and the sincerity with which he modified them to conform to stubborn and perplexing facts."

So there you have it. Either evil does not exist (or else is of not consequence), or alterately it is a stepping stone to greater good. In a word -- what a nonsense!

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Later Note. In retrospect, I was obviously being unfair and harsh respecting Emerson and Thoreau; particularly since philosophically speaking my own view is and has much in common (and in "concord") with theirs. Moreover, let me apologetically state, my criticism was prompted less by a disapproval of their works and writings (Emerson's essay "Nature," for example, is a most impressive masterpiece of virile eloquence and sagacious insight) than as a rhetorical device, admittedly (at the time) cantankerous, designed to help bring attention to the failure (in my opinion) of the Transcendentalists to adequately address the topic of evil.

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You have and are your own animal. Take care of that animal (while respecting the dignity and rights of other animals.)

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Did you know that among the very earliest, if not the actual first, references in Christian writings to Buddhism is found (again) in St. Clement of Alexandria (c.150-c.215)? The passage in question is contained in his *Stromata*, book 1, ch. 15:

"Some, too, of the Indians obey the precepts of Buddha; whom, on account of his extraordinary sanctity, they have raised to divine honours."

Yet perhaps even more fascinating is Clement's views on the impropriety, and in turn rejection, of desire and appetite, and that bears a remarkable similarity to Buddhist teaching; though presumably Clement himself was not aware of or made the connection to the latter. Once more he is worth quoting at length, with the following coming from *The Stromata*, book 6, ch. 9. Note, he uses "Gnostic" in a positive sense of referring to a person of wisdom and knowledge; as opposed to "gnostic" such as we associate with occultic "gnosticism" or "gnostic" heresy.:

"The Gnostic is such, that he is subject only to the affections that exist for the maintenance of the body, such as hunger, thirst, and the like. But in the case of the Saviour, it were ludicrous [to suppose] that the body, as a body, demanded the necessary aids in order to its duration. For He ate, not for the sake of the body, which was kept together by a holy energy, but in order that it might not enter into the minds of those who were with Him to entertain a different opinion of Him; in like manner as certainly some afterwards supposed that He appeared in a phantasmal shape. But He was entirely impassible; inaccessible to any movement of feeling -- either pleasure or pain. While the apostles, having most gnostically mastered, through the Lord's teaching, anger and fear, and lust, were not liable even to such of the movements of feeling, as seem good, courage, zeal, joy, desire, through a steady condition of mind, not changing a whit; but ever continuing unvarying in a state of training after the resurrection of the Lord.

"And should it be granted that the affections specified above, when produced rationally, are good, yet they are nevertheless inadmissible in the case of the perfect man, who is incapable of exercising courage: for neither does he meet what inspires fear, as he regards none of the things that occur in life as to be dreaded; nor can anything dislodge him from this—the love he has towards God. Nor does he need cheerfulness of mind; for he does not fall into pain, being persuaded that all things happen well. Nor is he angry; for there is nothing to move him to anger, seeing he ever loves God, and is entirely turned towards Him alone, and therefore hates none of God's creatures. No more does he envy; for nothing is wanting to him, that is requisite to assimilation, in order that he may be excellent and good. Nor does he consequently love any one with this common affection, but loves the Creator in the creatures. Nor, consequently, does he fall into any desire and eagerness; nor does he want, as far as respects his soul, anything appertaining to others, now that he associates through love with the Beloved One, to whom he is allied by free choice, and by the habit which results from training, approaches closer to Him, and is blessed through the abundance of good things.

"So that on these accounts he is compelled to become like his Teacher in impassibility. For the Word of God is intellectual, according as the image of mind is seen in man alone. Thus also the good man is godlike in form and semblance as respects his soul. And, on the other hand, God is like man. For the distinctive form of each one is the mind by which we are characterized. Consequently, also, those who sin against man are unholy and impious. For it were ridiculous to say that the gnostic and perfect man must not eradicate anger and courage, inasmuch as without these he will not struggle against circumstances, or abide what is terrible. But if we take from him desire, he will be quite overwhelmed by troubles, and therefore depart from this life very basely. Unless possessed of it, as some suppose, he will not conceive a desire for what is like the excellent and the good. If, then, all alliance with what is good is accompanied with desire, how, it is said, does he remain impassible who desires what is excellent?

"But these people know not, as appears, the divinity of love. For love is not desire on the part of him who loves; but is a relation of affection, restoring the Gnostic to the unity of the faith—independent of time and place. But he who by love is already in the midst of that in which he is destined to be, and has anticipated hope by knowledge, does not desire anything, having, as far as possible, the very thing desired.

Accordingly, as to be expected, he continues in the exercise of gnostic love, in the one unvarying state.

"Nor will he, therefore, eagerly desire to be assimilated to what is beautiful, possessing, as he does, beauty by love. What more need of courage and of desire to him, who has obtained the affinity to the impassible God which arises from love, and by love has enrolled himself among the friends of God?

"We must therefore rescue the gnostic and perfect man from all passion of the soul. For knowledge (gnosis) produces practice, and practice habit or disposition; and such a state as this produces impassibility, not moderation of passion. And the complete eradication of desire reaps as its fruit impassibility. But the Gnostic does not share either in those affections that are commonly celebrated as good, that is, the good things of the affections which are allied to the passions: such, I mean, as gladness, which is allied to pleasure; and dejection, for this is conjoined with pain; and caution, for it is subject to fear. Nor yet does he share in high spirit, for it takes its place alongside of wrath; although some say that these are no longer evil, but already good. For it is impossible that he who has been once made perfect by love, and feasts eternally and insatiably on the boundless joy of contemplation, should delight in small and grovelling things. For what rational cause remains any more to the man who has gained 'the light inaccessible,' [1 Timothy 6:16] for revering to the good things of the world? Although not yet true as to time and place, yet by that gnostic love through which the inheritance and perfect restitution follow, the giver of the reward makes good by deeds what the Gnostic, by gnostic choice, had grasped by anticipation through love.

"For by going away to the Lord, for the love he bears Him, though his tabernacle be visible on earth, he does not withdraw himself from life. For that is not permitted to him. But he has withdrawn his soul from the passions. For that is granted to him. And on the other hand he lives, having put to death his lusts, and no longer makes use of the body, but allows it the use of necessities, that he may not give cause for dissolution.

"How, then, has he any more need of fortitude, who is not in the midst of dangers, being not present, but already wholly with the object of love? And what necessity for self-restraint to him who has not need of it? For to have such desires, as require self-restraint in order to their control, is characteristic of one who is not yet pure, but subject to passion. Now, fortitude is assumed by reason of fear and cowardice. For it were no longer seemly that the friend of God, whom 'God has fore-ordained before the foundation of the world' [Ephesians 1:4-5] to be enrolled in the highest 'adoption,' should fall into pleasures or fears, and be occupied in the repression of the passions. For I venture to assert, that as he is predestinated through what he shall do, and what he shall obtain, so also has he predestinated himself by reason of what he knew and whom he loved; not having the future indistinct, as the multitude live, conjecturing it, but having grasped by gnostic faith what is hidden from others. And through love, the future is for him already present. For he has believed, through prophecy and the advent, on God who lies not. And what he believes he possesses, and keeps hold of the promise. And He who has promised is truth. And through the trustworthiness of Him who has promised, he has firmly laid hold of the end of the promise by knowledge. And he, who knows the sure comprehension of the future which there is in the circumstances, in which he is placed, by love goes to meet the future. So he, that is persuaded that he will obtain the things that are really good, will not pray to obtain what is here, but that he may always cling to the faith which hits the mark and succeeds. And besides, he will pray that as many as possible may become like him, to the glory of God, which is perfected through knowledge. For he who is made like the Saviour is also devoted to saving; performing unerringly the commandments as far as the human nature may admit of the image. And this is to worship God by deeds and knowledge of the true righteousness. The Lord will not wait for the voice of this man in prayer. 'Ask,' He says, 'and I will do it; think, and I will give.'

"For, in fine, it is impossible that the immutable should assume firmness and consistency in the mutable. But the ruling faculty being in perpetual change, and therefore unstable, the force of habit is not maintained. For how can he who is perpetually changed by external occurrences and accidents, ever possess habit and disposition, and in a word, grasp of scientific knowledge? Further, also, the philosophers regard the virtues as habits, dispositions, and sciences. And as knowledge (gnosis) is not born with men, but is acquired, and the acquiring of it in its elements demands application, and training, and progress; and then from incessant practice it passes into a habit; so, when perfected in the mystic habit, it abides, being infallible through love. For not only has he apprehended the first Cause, and the Cause produced by it, and is sure about them, possessing firmly firm and irrefragable and immoveable reasons; but also respecting what is good and what is evil, and respecting all production, and to speak comprehensively, respecting all about which the Lord has spoken, he has learned, from the truth itself, the most exact truth from the foundation of the world to the end. Not preferring to the truth itself what appears plausible, or, according to Hellenic reasoning, necessary; but what has been spoken by the Lord he accepts as clear and evident, though concealed from others; and he has already received the knowledge of all things. And the oracles we possess give their utterances respecting what exists, as it is; and respecting what is future, as it shall be; and respecting what is past, as it was.

"In scientific matters, as being alone possessed of scientific knowledge, he will hold the preeminence, and

will discourse on the discussion respecting the good, ever intent on intellectual objects, tracing out his procedure in human affairs from the archetypes above; as navigators direct the ship according to the star; prepared to hold himself in readiness for every suitable action; accustomed to despise all difficulties and dangers when it is necessary to undergo them; never doing anything precipitate or incongruous either to himself or the common good; foreseeing; and inflexible by pleasures both of waking hours and of dreams. For, accustomed to spare living and frugality, he is moderate, active, and grave; requiring few necessities for life; occupying himself with nothing superfluous. But desiring not even these things as chief, but by reason of fellowship in life, as necessary for his sojourn in life, as far as necessary."

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It came as news to me the other day that some church Fathers (such as St. Clement of Alexandria) interpreted Glaucon's depiction of the fate of the just man (as given in Plato's *Republic*, bk.2, c. 360 BC) to be an inspired prefiguration of Christ. The connection struck me as so intriguing, and laden as it is with possibly further meaningful implication, I thought I would reproduce the passage here for the benefit of others who might also find it of interest:

"...Heavens! my dear Glaucon, I said, how energetically you polish them up for the decision, first one and then the other, as if they were two statues [i.e. the unjust man versus the just man.]"

"I do my best," he said. "And now that we know what they are like there is no difficulty in tracing out the sort of life which awaits either of them. This I will proceed to describe; but as you may think the description a little too coarse, I ask you to suppose, Socrates, that the words which follow are not mine. -- Let me put them into the mouths of the eulogists of injustice: They will tell you that the just man who is thought unjust will be scourged, racked, bound -- will have his eyes burnt out; and, at last, after suffering every kind of evil, he will be impaled: Then he will understand that he ought to seem only, and not to be, just; the words of Aeschylus may be more truly spoken of the unjust than of the just. For the unjust is pursuing a reality; he does not live with a view to appearances -- he wants to be really unjust and not to seem only:—

"His mind has a soil deep and fertile,

Out of which spring his prudent counsels.

"In the first place, he is thought just, and therefore bears rule in the city; he can marry whom he will, and give in marriage to whom he will; also he can trade and deal where he likes, and always to his own advantage, because he has no misgivings about injustice; and at every contest, whether in public or private, he gets the better of his antagonists, and gains at their expense, and is rich, and out of his gains he can benefit his friends, and harm his enemies; moreover, he can offer sacrifices, and dedicate gifts to the gods abundantly and magnificently, and can honour the gods or any man whom he wants to honour in a far better style than the just, and therefore he is likely to be dearer than they are to the gods. And thus, Socrates, gods and men are said to unite in making the life of the unjust better than the life of the just..."

~ Translated by Benjamin Jowett.

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<http://www.youtube.com/watch?v=kJZehMEE5AE> ["I Want You - Bob Dylan" -- orig. studio track]

~~~~~\*~~~~~

<http://www.youtube.com/watch?v=F9imo2nGln8> ["Bangles - I Want You (1986) Pittsburgh, PA"]

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[http://www.youtube.com/watch?v=sC24GI9V\\_Cs](http://www.youtube.com/watch?v=sC24GI9V_Cs) ["Carry On Till Tomorrow - Badfinger - Magic Christian Music" -- b&w tv appearance of Badfinger lip syncing "Carry On, etc."]

or see also:

<http://www.youtube.com/watch?v=V2YKCCUeIeY>

["Badfinger - Carry On Till Tomorrow" -- Opening to the film "Magic Christian" with the same song]

~~~~~\*~~~~~

The oldest church in the Western Hemisphere.

<http://www.youtube.com/watch?v=maNZy6jNYYY> ["Cathedral de Santa María la Menor, Santo Domingo, Dominican Republic"]

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One of the weightiest ramifications implicit in adopting the conclusion that spirit people do physically exist (and that such can be known and proven empirically) is the relation of such spirit persons to our ideas and understanding of cause and effect, and in addition, the role and relation of spirit people (at least criminal spirit people) with respect to ethical and or legal questions of guilt or blame. Time and again I find in reading a history or biography a historian quick to provide an explanation of some historical event(s) in which, given the author's understandable ignorance on the subject of spirit people, no consideration is made at all regarding what role spirit people might have played in what took place. For example, one historian urges that, after the discovery of the New World by Columbus, Spanish policy deemed it was necessary for the indigenous natives of the Caribbean to be enslaved; both for the purposes of mining gold and to use such slave natives as an inducement to settlers to come to America. However, if we factor in the possibility of spirit people influencing what was going on, it may have been meddling spirit people who were in the forefront of advocating slavery (for reasons and motives on their part I will here, in the interest of brevity, leave aside from enumerating or exploring), and that providing mine workers and an incentive to European colonists were, by comparison, not nearly so forceful or compelling as concerns. Or to give you another illustration, Edgar Allen Poe is characterized by one otherwise meticulous and erudite literary critic as a sot and something of a reprobate, and the mysterious difficulties he is reported to have encountered in the course of his career were entirely or almost entirely due to his failings as a human being. And yet if, and as I myself strongly suspect, Poe was someone being systematically harassed and tormented by spirit people, it is much easier to make sense of the mishaps and misfortunes that befell and afflicted him.

And notice in both of these cases -- spirit people may have been the most guilty party involved, and yet they do not even come up in the discussion; while at the same time, even if (for the sake of argument) they were involved in what transpired, some regular (flesh and blood) person or persons must be made culpable in their place and stead! If what I suggest is correct (and there are, as well, innumerable other examples, historical and contemporary, we could draw on for the purpose), then what gross distortion and outrageous injustice are the inevitable result of the historians, scholars or reporters efforts!

If then you would know the truth -- there are in point of fact clever, bullying, and manipulative spirit person who *can* drive a multitude of regular people like cattle to where they want them to go; all the more so as those regular people are lacking in rationality and a firm adherence to honesty and basic morals. But unlike cattle, such regular people under the influence will be the ones blamed for being so driven or what ever ends up happening, and *not* the drovers.

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Here's an ensemble you don't get to see that often (and if you watch you'll also catch Steve Winwood and "Derek and the Dominoes" in addition to the rest listed.)

See: <http://www.youtube.com/watch?v=2O6R-ZOuMjY> ["Layla - Eric Clapton, The Stones, Jeff Beck, Jimmy Page"]

~~~~~\*~~~~~

There's not an emotion or feeling in all the world music cannot inspire, realize, or recreate in some significant measure and authentic degree -- such is its universal applicability and relevance to all life and all life experience.

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Auguries, or predictions and decision making by means of augury, work on the basis of three principles:

1. You can always take them or leave them.
2. They never of themselves resolve a decision but merely support the one chosen.
3. They can or do inspire a confidence and resolve that is palpable, effective, and useful; even if the basis of such confidence is only wishful thinking or superstition.

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In the somebody had to say something category...Man -- look how many great Washington state businesses taken over, re-located, were immensely downsized, or otherwise vanished within the past 20 years (due arguably to a concomitant rise in mobsters, gambling, and serial killers!) Here's a list just off the top of my head (can you think of others in addition to these?)

Boeing  
Ranier Brewing  
Farman's Pickles  
Adams Peanut Butter  
Frederick and Nelsons  
Bon Marche  
Friedlander & Sons  
Microsoft (it now being a hollow shell of its former self.)  
SeaFirst  
Washington Mutual  
A.C.T. (A Contemporary Theater)  
Seattle Sonics  
Seattle Post-Intelligencer  
Seattle Police Dept.

... not to mention quite number of high class restaurants and historical or long standing taverns in Seattle alone.

While I don't know they were Washington based -- what happened as well to Pay n Save, Pay n Pack, Ernst, House of Values -- all great stores? And though they're from out of state, we do still miss Shakeys and Farrells!

*Later Note.* I posted the above at my FaceBook page, and where I added further (and in response to someone else's comment):

"Part of the point I am and would be making and argue is that much of these economic and social changes are not merely a result of market forces following what would otherwise be their natural course, but that there is a distinctly and unabashed criminal element in big business that has risen to unparalleled prominence in recent decades and who do *not* play by the rules, and yet who also get away with acting as they do partly because they are so violent, dishonest, and unscrupulous, and in ways most ordinary folk don't expect and therefore are not prepared to deal with. And if you do protest what they do, you yourself can or will be come a potential target of their violence and extortion and no lawyer or police can or will help you if the pressure placed on you is sufficiently brutal and acute."

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The Moody Blues album "Octave" had some stupendous and durable songs, and *this* is one of them.

See: <http://www.youtube.com/watch?v=1cO-g6orYGI> ["The Moody Blues - Had to fall in Love"]

~~~~~\*~~~~~

Our own guilt and hypocrisy not unusually cause us to blame and find fault with others more than we otherwise would, and probably the most frequent and overriding reason for the very worst evil and injustice are someone's punishing someone else's alleged misconduct and or seeming lack of morals; and invariably accompanied (to some degree) by the persecuting perpetrator's consciousness of their own guilt; since all agree greatest grief is intended for the greatest guilt.

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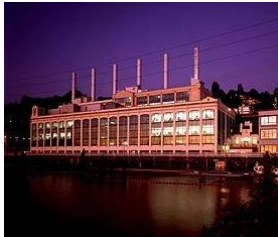
This piece was (of course) originally written for harpsichord yet here's a sweet rendering done with classical guitar.

See: <http://www.youtube.com/watch?v=Y0bblfBVMjw&feature=related> ["Les Barricades Mystérieuses played at Versailles by Enno Voorhorst"]

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Take the word of someone who knows about these things. GOD – Now HE's one that's got it *all*. And if you really feel the need to envy *someone*, envy HIM (i.e., and stop wasting yourself on this other person.)

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Zymogenetics -- For over a decade now Lake Union's House of Frankenstein and conspicuous eyesore on the Seattle landscape; retaining as it does all the appearance of a factory that reassembles human and animal body parts. (That real estate is very expensive. Why locate such a laboratory there of all places?)

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It is simply my opinion that *they* ought to have conquered this country *militarily*, that is, in an out and out shooting war with tanks, bombs, and artillery, etc., before being permitted to employ brain torture radios against this country's citizens. Others, I realize, beg to differ with me on this point, and will prefer the counsel of ghosts, wizards, movie executives, and angels of dubious credibility.

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Movies and television these days are the same thing – shameless propaganda; and the only true free speech are "open to all," honest, and rational discussion. Yet these are curtailed even on the internet (let alone tv, etc.)

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The "Praeludium and Allegro" by Gaetano Pugnani (1731-1798), as arranged by Fritz Kreisler, and performed here by Italian violinist Uto Ughi (upon a Guarneri del Gesù.) Although the visuals are a little wild (the person who made this video apparently filmed it right off a television broadcast), the sound is fine; simply lower the YT volume slightly for improved clarity.

See: <http://www.youtube.com/watch?v=zGRXcNk0l4M> ["Praeludium and Allegro - PUGNANI - Violin by Uto Ughi Live"]

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I couldn't quite choose, so here are *two* versions of "I Only Have Eyes for You" written by Harry Warren & Al Dubin (you'll want to lower the volume on the second one a bit.)

See: <http://www.youtube.com/watch?v=Kfo5vCdNV6Q>

See: <http://www.gunjones.com/musicvideos.html>

["Boyd Raeburn and his orch.- I ONLY HAVE EYES FOR YOU" and ["I Only Have Eyes for You" -- player piano]

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YouTube volume could easily afford going down at least halfway on the first of these (to remove background distortion.)

See: <http://www.youtube.com/watch?v=x5tQQ3hqleE>

See: <http://www.youtube.com/watch?v=ommYtyOrbU4>

["SAINT-SAËNS: The Introduction and Rondo Capriccioso- HEIFETZ"] and ["J. Heifetz Plays "Figaro" (Rossini "Largo al Factotum" Paraphrase)"]

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"Do not spread false reports. Do not help a wicked man by being a malicious witness.

"Do not follow the crowd in doing wrong. When you give testimony in a lawsuit, do not pervert justice by siding with the crowd, and do not show favoritism to a poor man in his lawsuit.

"If you come across your enemy's ox or donkey wandering off, be sure to take it back to him.

"If you see the donkey of someone who hates you fallen down under its load, do not leave it there; be sure you help him with it.

"Do not deny justice to your poor people in their lawsuits.

"Have nothing to do with a false charge and do not put an innocent or honest person to death, for I will not acquit the guilty.

"Do not accept a bribe, for a bribe blinds those who see and twists the words of the righteous.

"Do not oppress an alien; you yourselves know how it feels to be aliens, because you were aliens in Egypt.

"For six years you are to sow your fields and harvest the crops, but during the seventh year let the land lie unploughed and unused. Then the poor among your people may get food from it, and the wild animals may

eat what they leave. Do the same with your vineyard and your olive grove.

"Six days do your work, but on the seventh day do not work, so that your ox and your donkey may rest and the slave born in your household, and the alien as well, may be refreshed."

~ Exodus, ch. 23:1-12.

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Honest truth is worth a thousand good angels, and yet is even more scarce (than the latter.) If you accept the angels but not the truth you are either not a Christian or else not a very good one; for angels make for good and convenient excuses, but there is no substitute for honest truth. And it is only with respect to honest, impartial, and rational truth that the church can even be considered, let alone judged by anyone. And yet the vast majority of people do or will have at one time or other hated, disdained, pitied or lamented the church. When come the day, and sure enough, the *true* church, to most everyone's surprise (including many believers), will be vindicated

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In case you missed it.

See: http://www.youtube.com/watch?v=hWG5Q-p_ryc ["When the Seeds met Joe Besser" – from "The Mothers in Law"]

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*Outstanding* chorus on this one and that reaches right to the soul (truly a classic for that reason.)

See: [http://www.youtube.com/watch?v=8\\_lmzY8ilhg](http://www.youtube.com/watch?v=8_lmzY8ilhg) ["BEST Bon Jovi Living On A Prayer Live 1987"]

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The girls may be a little bit over the top here, but I loved this video when I first saw it years ago (and still do.)

See: <http://www.youtube.com/watch?v=ZazKFvI7iig> ["En Vogue - My Lovin' (You're Never Gonna Get It)" -- official video]

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They paid Harry Potter a million dollars to fight those people *in a movie*, yet I fought them *in real life* and didn't get a dime!

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"The beasts of the field and forest had a Lion as their king. He was neither wrathful, cruel, nor tyrannical, but just and gentle as a king could be. He made during his reign a royal proclamation for a general assembly of all the birds and beasts, and drew up conditions for an universal league, in which the Wolf and the Lamb, the Panther and the Kid, the Tiger and the Stag, the Dog and the Hare, should live together in perfect peace and amity. The Hare said, 'Oh, how I have longed to see this day, in which the weak shall take their place with impunity by the side of the strong.'"

~ "The Kingdom of the Lion."

It is not all that rare or uncommon for me to recommend to the magician that, instead of incessant gossiping, brain torture radios, dispatching demons and sprights, etc., his time would be utilized to far better and salutary advantage by re-reading the good old fables of Aesop (c. 6th century B.C.) As wholesome as milk and only a little less venerated as human tradition than the Bible, I think we tend to take them for granted, and yet they are familiar to us like few other things. Who, with any shred of literacy, for instance, doesn't know the stories of the tortoise and the hare, the ant and the grasshopper, the fox and the sour grapes, or the lion and the mouse?

Then there is the aesthetic appeal of fables; serving as they do as the subtlety elegant and exquisite models of clarity and succinctness. There are, you understand (and as related by Aesop editor and translator of the 19th century George F. Townsend), three rules to a fable properly so denoted, namely:

- 1) The narration must be sparse and only include essential details.
- 2) The narrative should provide a logical deduction of the moral.
- 3) There ought to be a careful maintenance of the individual characteristics of real life people and animals.

For many, fables are a fundamental and rudimentary basis (and [musical-like] tonic, as it were) of our ethical development and capacity for just disquisition; as well as being an adamant touchstone of sound practical reasoning. True, we may not always concur with the concluding moral a given tale imparts. But at the very least the fables, in all, teach us (usually in our intellectual infancy and nascent maturation) that *there is* a moral. And if Our Lord loved a parable, it is hard to imagine him not to have looked with fondness on the fable as our nursery school for his own wisdom and gospel.

In them also we often find a strong empathy for animals. The very use of animal tales (and which had their precedent in Egypt and the Near East) is *considerate* (towards them), and they are usually depicted with artful faithfulness and precision; having its source in animals in real life. At the same time the character portraits are sympathetic and sometimes moving. A sheep, for example, finds fault with his owner's shearing him incompetently and suggests it would be more profitable and efficient to just put him up for slaughter instead (in "the widow and the sheep"); out of which emanates a great philosophical calm and sense of acceptance that is not readily apparent or inherent to many of us, not to mention an implied sense and notion of universal morals and brotherhood, including fraternity with the animals as founded in nature and creation.

For an authentic and very nice online collection of Aesop, with an informative and a more thorough than usual introduction to the Phrygian fabulist and the time honored lineage of literature (not to mention the plastic arts and later film) he spawned, see, via Google Books: [Three Hundred and Fifty Aesop's Fables](#) (1885) by Rev. George Fyler Townsend. (.pdf)

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The teachings of the ghoulish magician,  
or the *gospel maleficis* (so far.)

- \* Honesty and truthfulness are not allowed (i.e. "Truth is not allowed.")
- \* *No one* may return to Eden (i.e. not if *he* can help it.)
- \* Inasmuch as Christians and other religious have a next world and or a next life to look forward to, *this* world then must necessarily exist, at last, for the benefit and triumph of evil.
- \* Those who "have it too good" (without his express permission) are answerable to his wrath.
- \* For all his admitted faults and shortcomings, he, nonetheless, gets to be interesting too.

(To which we, as always, reply – “Villain! Mind your own business!”)

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He's a compulsive stalker, torturer, and murderer. Why then not transform these negatives into positives by adapting these compulsions to serve respectable and praiseworthy ends, such as besting the competition in business and politics?

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Even allowing for his fantastic wealth, he never rose in the grand scheme of creation higher than television or film executive *extraordinaire*. Yet others, even so and captivated by his wiles, take his to be a religious mandate.

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Some people are funny. They will curse God but dread defying Satan. This phenomena is what some people call predestination.

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When the richest person in America is an illegal alien (not to mention a ghost) then you *know* this country is in some serious trouble.

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A catchy motet tune at that...

See: <http://www.youtube.com/watch?v=M8Pk1UYkB3I> ["3 Stooges teach the alphabet" -- aka "the ABC song"]

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The thought occurred to me -- what if those running Hollywood and the mass media (both film and television) actually had to compete; the way athletes do in sports? What an enormous difference for the better in quality it would be for the public and consumers -- don't you think? (As it stands, and as you know, "the one with the gold [irregardless of how they got that gold] makes the rules.")

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Earlier I had asserted that spirit was infinite and indivisible. Yet if this is so how is it possible for us to define and delineate spirit say with respect to heart spirit versus intellect (or noetic spirit); in noumena versus phenomena; in thesis versus antithesis; in cause versus effect; in true versus false proposition; in valid versus invalid logic; etc.? The answer, or at least one possible answer, is that we can only see spirit by way of and distinguished from matter. So that just as we cannot see light itself, we can see, know, and judge light by and in contrast to the shadows it casts. Similarly then, while we cannot *objectively* see and talk about pure spirit or spirit of itself, we can know and discuss it objectively by its effects on and relationship to that which is material. St. Thomas Aquinas takes this view so far as to say there is no individuation or individual anything that we can know or speak of objectively that does not pertain to or involve some reference to matter; for spirit otherwise (sans matter) is infinite, immeasurable, and indivisible.

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And now howse about a 3 fer?

See: <http://www.youtube.com/watch?v=T1IrOUmT6Oo> ["Larry Chance & The Earls - Remember Then" - live from the PBS reunion]

See: <http://www.youtube.com/watch?v=V5vJ54TqI4A> ["The Platters - Only You" - live with a later incarnation of the group]

See: <http://www.youtube.com/watch?v=nLkd7sD9dzo&feature=related> ["Little Anthony & The Imperials - Hit Medley" - live]

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I had an awful time trying to find a live version of a good Enya song that wasn't lip synced. Oh well, here's at least a nice studio cut of hers.

See: <http://www.youtube.com/watch?v=hn0Grre9oyg> ["Enya- China Roses"]

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"The classic drama had died before the Middle Ages began, for it had degenerated into mime and farce, and had been replaced by hippodrome spectacles. The plays of Seneca and Hroswitha were literary exercises, which apparently never reached the stage. Two lines of active continuity remained: the mimetic rituals of agricultural festivals, and the farces played by wandering minstrels and clowns in castle hall or village square.

"But in the Middle Ages, as in ancient Greece, the main fountainhead of drama was in religious liturgy. The Mass itself was a dramatic spectacle; the sanctuary was a sacred stage; the celebrants wore symbolic costumes; priest and acolytes engaged in dialogue; and the antiphonal responses of priest and choir, and of choir to choir, suggested precisely that same evolution of drama from dialogue that had generated the sacred Dionysian play. In the ceremonies of certain holydays the dramatic element was explicitly developed. At Christmas, in some religious rites of the eleventh century, men dressed as shepherds entered the church, were greeted with 'glad tidings' by a choirboy 'angel,' and worshiped a wax or plaster babe in a manger; from an eastern door three 'kings' entered, and were guided to the manger by a star pulled along a wire. On the 28th of December certain churches represented the 'slaughter of the innocents': boy choristers marched up nave and aisles, fell as if murdered by Herod, rose, and walked up into the sanctuary as a symbol of mounting into heaven. On Good Friday many churches removed the crucifix from the altar, and carried it to a receptacle representing the Holy Sepulcher, from which on Easter morning it was solemnly restored to the altar in token of resurrection. As far back as 380 the story of Christ's Passion had been written as a Euripidean drama by Gregory Nazianzen, Patriarch of Constantinople; and from that time to this the Passion Play has kept its hold upon Christian peoples. The first such play recorded as having been performed was presented at Siena about 1200; probably there had been many such representations long before...

"Adam and Eve, dressed in white tunics, are shown playing in an Eden represented by shrubs and flowers in front of the church. Devils appear, in those red tights that have clung to them ever since in the theater; they run through the audience, twisting their bodies and making horrible grimaces. They offer the forbidden fruit to Adam, who refuses it, then to Eve, who takes it; and Eve persuades Adam. So convicted of a desire for knowledge, Adam and Eve are fettered with irons and are dragged off by the devils to hell -- a hole in the ground, from which comes an infernal noise of rejoicing. In a second act Cain prepares to murder Abel. 'Abel,' he announces, 'you are a dead man.' Abel: 'Why am I a dead man?' Cain: 'Do you wish to hear why I want to kill you?...I will tell you. Because you ingratiate yourself too much with God.' Cain flings himself upon Abel, and beats him to death. But the author is merciful: 'Abel,' reads the rubric [i.e. the stage

directions], 'shall have a saucepan beneath his clothes.'"  
~ Durant, *The Age of Faith*, pp. 1027-1029.

~~~~~\*~~~~~

It is I think somewhat misleading to speak of the Word *of itself* as being sacred; rather, according to his view, it is the heart or inner spirit from whence the Word stems that is more properly deemed sacred, and the Word, as we know it, is merely the dress, frame, or vehicle into which the sacred (heart or spirit) is placed or cast. For words are divisible and the inner heart and spirit (when it resides in Truth and Love) is infinite; and it is this heart and spirit that moves or inspire us, and less so mere words or notes, etc., when we read or listen to scripture, philosophy, poetry, and or music.

~~~~~\*~~~~~

See: [http://www.youtube.com/watch?v=8oAgI\\_8T9J4](http://www.youtube.com/watch?v=8oAgI_8T9J4) ["Diana Ross on stage at Radio City Music Hall 3" - "I Will Survive"]

~~~~~\*~~~~~



Not untypically the historian decries the rabid superstition of the Dark and Middle Ages while perhaps simultaneously insinuating that the ascendancy and Christianity brought about the disdain of and indifference to science in the West. But what if such distorted ideas and notions (regarding the "supernatural") were and had (in large degree) been encouraged, inculcated, and provided by spirit people (and such who listen to and confided in them?) Durant observes that in Augustus's time people were more light hearted about superstition, yet has already quickly forgotten the numerous and important benefits he himself admitted Christianity as having conferred (such as the ending of animal sacrifice and of literal fights and slaughters in the sporting arena, for instance.) Was then the heightened superstition possibly a result of (or in effect) certain powerful spirit people's reaction to the success of Christianity?

~~~~~\*~~~~~

Oh boy! Just in time for Christmas (saw this advertised at Costco the other day)...



~~~~~\*~~~~~

The performance here could have been better but still a great song (based, btw, on Beethoven's piano Sonata no. 8, 2nd mv., in C minor.)

See: <http://www.youtube.com/watch?v=O8s4ER4pWzY> ["My Choice 299 - Louise Tucker: Midnight Blue"]

~~~~~\*~~~~~

Who can stop America's fascination with comic book super heroes? (See what a billion dollar movie career can buy you, all you poor saps that work for a living?)

See: <http://www.youtube.com/watch?v=siOgD9qOhRs> ["Iron Man 2 Trailer (OFFICIAL)" -- Robert Downey Jr. reprises his role as billionaire industrialist Tony Stark, aka the super hero Iron Man in this sequel to the 2008 blockbuster. RDJ, Paltrow, Cheadle and Rockwell are joined by Samuel L. Jackson as Nick Fury and Mickey Rourke as Whiplash. Jon Favreau once again takes up the directorial reins for Marvel's armored avenger.]

*Later Note.* Questions some of our more thoughtful readers will be asking:

1. How and by exactly what means has Tony Stark been able to insure world peace?
2. Why is he overtly evasive and mocking in dealing with the congressman? (Does he possibly know and understand something the congressman doesn't?)
3. How is it that Iron Man's suit is also himself?
4. In what way is this version of Iron Man not dissimilar to the recent movie versions of Spiderman and Batman (the Dark Knight?)
5. Why is Stark (our bringer of world peace) described as having sprung from a line of "thieves and butchers?"

And for further explication, see: "The Ghost of the Traitor," A Stage Play (.rtf, zipped)

~~~~~\*~~~~~

Although as a film "Godspell" (1973) tended to be a bit corny and seemed to soon date itself, they at least got the music right; as examples of which here are two favorite tracks from that very special soundtrack.

See: <http://www.youtube.com/watch?v=ZBklIr1cOuM>

See: <http://www.youtube.com/watch?v=u3FJ10qsUNE>

["All Good Gifts- Godspell"] and ["By My Side - Godspell"]

~~~~~\*~~~~~

This just posted at our Lee's Legion page:

EL LIBERATOR: Simon Bolivar (.pdf)

~~~~~\*~~~~~

See: http://www.youtube.com/watch?v=rjxoACNb_Yc&feature=related ["Blondie, "Heart of Glass", Live 1998" -- from a Jools Holland program]

What any of us knows is little compared to what we will know, let alone what we could know. Yet, regardless of how little or much we know, we always maintain a supreme confidence in our capacity to understand and categorize most everything.

~~~~~\*~~~~~

How many of you, I wonder, have heard of [Ramon Llull \(1232–1315\)](#) (and who on at least one occasion very aptly signed himself as *Phantasticus*?)

He was news to me until just this past weekend via Durant, and a more fascinating, varied, and amusing fellow you not likely to hear or read about. Among his long list of literary credits, Llull is said to have penned the first modern European novel. But his voluminous writings are only part of the story; for more see the above link to the Wikipedia article on him.

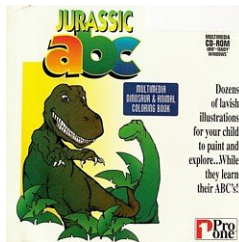
~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=P1J8wVr4rNU&feature=related>

See: <http://www.youtube.com/watch?v=F3bd4z5MLnA>

["del shannon in japan (runaway)"] and ["Del Shannon" -- "Black is Black" (at 3:13) at the Bottom line New York 1982]

~~~~~\*~~~~~



What we object to (and which is also why we have suffered and put up with the literal violence and sadistic abuse by these criminals all these years) is poor innocent people, children, and animals abandoned and put at risk and in danger in order to accommodate the mad ambition of Satan the evil wizard (and that, btw, is how, in common parlance, he should be denominated), his lieutenant the ghostly magician, and billion dollar Oafmore-Speelburg. For had the latter three not been so permitted and indulged to live the life of luxury, magic, self-pity, revenge, and empire, these aforesaid children, animals, et al. would not have needed protecting, and in turn thus it would not have been necessary for us (who did so) to have remained behind (rather than have left) to provide such safeguarding. Therefore, we blame the person who both put these children and animals in harm's way by and while empowering Satan the evil wizard, etc. to be so privileged (as stated.)

~~~~~\*~~~~~

See: http://www.youtube.com/watch?v=EJuogp6KO_M&feature=related

See: <http://www.youtube.com/watch?v=ZJ04NiiFy2U&feature=related>

["Little Darling ♪ Original Diamonds" -- Live from reunion show] and ["Lets Hang On (Live)" -- live Chicago 1982, Frankie Valli and the Four Seasons]


~~~~~\*~~~~~

It just so happened I was trying to think off hand what was my most favorite Monty Python sketch of all time, and this one, "The Visitors," would probably be it.

See: <http://www.youtube.com/watch?v=0GH7pfVvCII> ["Monty Python - The Visitors" -- at 5:41 min.]

~~~~~\*~~~~~

O.K., some of them are going a little slow on "Poison Ivy," but take my word for it, that song is not the easiest to sing in the world (let alone to sing *right*) even for a much younger person.

See: <http://www.youtube.com/watch?v=e-cnq8dAw7E>

See: <http://www.youtube.com/watch?v=7DLC35LM3qE&feature=related>

["The Coasters" -- a later incarnation of the band with (from left to right) Ronnie Bright, Carl Gardner, Jimmie Norman live, at "Little Darlin's," c. 1988 singing "Charlie Brown"] and ["The Coasters - Poison Ivy" -- the same plus one at a live and televised Doo Wop reunion]

~~~~~\*~~~~~

Sound familiar?

"The passage of the sun across the sky was not seen as part of the perpetual natural order but, in true Aztec fashion, as a constant battle. The battle, in this case was against the stars resistance. To keep up the fight, the sun (Huitzilopochtli-Tonatiuh) required to be fed with life itself, an essence to be found only in human blood. Hence, in practical terms, the working of the cosmos demanded continual offerings of blood, obtained by ritual killing.

"The Aztecs, indeed, in acting out these beliefs, became perhaps the leading practitioners of human 'sacrifice' of all time. And possibly the greatest of all Aztec ritual slaughters took place at the dedication of the great pyramid of Huitzopochtli and Tlaloc, in the center of Tenochtitlan, in 1487. On that occasion as many as twenty thousand victims may have rendered up their life spirit to the gods. Most of these, and most victims at any time, were captives taken in war. Only war could yield the needed supply of sacrificial blood. His conquest became part and parcel of the workings of the Aztec universe...

"...Rational design seems in a sense, too, at odds with Aztec mentality. These were an intensely religious people who were intensely aware of inhabiting a world crowded with bustling, fickle, often malevolent spirits. The great god Tezcatlipoca was archetypical: 'Smoking Mirror' was his name, and the fleetingness of vapors and of reflections in polished obsidian his protean nature. He was a creative force that gave children; but also a power that rejoiced to bring random, senseless, destruction among humans."

~ Peter Bakewell, *A History of Latin America*, pp. 24-25.

~~~~~\*~~~~~

He believes what at ghost (and or else a voice talking to him in his head, and that is seemingly religious in origin) tells him because he is easily frightened by such and cannot reason intelligently himself.

No one should be born that is or could not always be loved and properly cared for, be they a person or animal.

He *lived*, and as a direct result all these people and animals had to die.

They would dispense with honesty, logic, and logical cross-examination yet want to raise children, save the economy, cure diseases, prevent global warming, etc.

"This entitles bearer to one massacre. Signed by my order, The Ghost."

He is much more like Nosferatu than a Washington Irving or Charles Dickens happy family sort -- something even he himself cannot deny. And yet he oversees what used to be family and children's movie and television programming.

Bad they hate and are outspoken against it, but otherwise insist that malevolent evil does not exist, or if it does refuse to discuss or allow it to be discussed.

It's a wonder anyone gets through this life, but then, come to think of it, no one does.

See: <http://www.youtube.com/watch?v=d19RiGUEvFM> ["Popol Vuh - Hüter der Schwelle"]

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=SRoUFnDNrv0> ["The Seeds - Gypsy plays his drums" -- from "Raw and Alive" album.]

~~~~~\*~~~~~

Ideas go forward, towards something. Otherwise there is no idea (there.)

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=-IqpaLPIqTA> ["Gipsy Kings - Un Amor" -- Live in Washington]

~~~~~\*~~~~~

Night and Day

Ants humble and unseen
Gather food from a mound
Of fresh leafy green;
While gnats astride the sun beam
Whirl in a dance
Like in a happy dream.

Yet when the lone crow,
On a wire perched,
Waits at close of eve,
Are his thoughts of tomorrow
Or of the day which he leaves?

A jet plane alight
Streams through the night
Far high above diamonds
On a bed of love,
Yet far below the stars
Glistening before dawn.

That dawn that wakes upon
Oranges, reds, pinks,
Purples and blues
Flowering forth in the day.
How together all blooms again!

And had you such joy?
Did *your* roses grow tall?
And when come night fall
Did not their memory
Look beautiful too?

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=VwcKwGS7OSQ> ["Woody Guthrie~ All You Fascists Bound To Lose"]

See: <http://www.youtube.com/watch?v=1EJ1kZ0yBzg> ["Pete Seeger/ Guantanamera" -- Live at Wolftrap, August 8, 1993.]

~~~~~\*~~~~~

The CD this track comes from, incidentally, is a good one to listen to with the lights down and volume up if you ever need or want to scare a ghost.

See: <http://www.youtube.com/watch?v=WfBDBB8VzQw&feature=related> ["Sir John Tavener - Akathist of Thanksgiving, Slava Tebie Kontakion 1/Ikos1"]

~~~~~\*~~~~~

See: [http://www.youtube.com/watch?v=z2Brc9zxcf0&feature=player\\_embedded#](http://www.youtube.com/watch?v=z2Brc9zxcf0&feature=player_embedded#)! ["LEON RUSSELL Beatles Cover I'VE JUST SEEN A FACE" --09/26/09 Red Hook, NY]

~~~~~\*~~~~~

"Now it is written, 'Abundance of the knowledge of wisdom will give life to him who is of it.' And again, what is said is confirmed more clearly by this saying, 'All things are in the sight of those who understand' -- all things, both Hellenic and barbarian; but the one or the other is not all. 'They are right to those who wish to receive understanding. Choose instruction, and not silver, and knowledge above tested gold,' and prefer also sense to pure gold; 'for wisdom is better than precious stones, and no precious thing is worth it.'"

~ St. Clement of Alexandria (c.150-c.215), *The Stromata*, Book I, Ch. 13.

"And Plato does not deny that he procured all that is most excellent in philosophy from the barbarians; and he admits that he came into Egypt. Whence, writing in the *Phaedo* that the philosopher can receive aid from all sides, he said: 'Great indeed is Greece, O Cebes, in which everywhere there are good men, and many are the races of the barbarians.' Thus Plato thinks that some of the barbarians, too, are philosophers. But Epicurus, on the other hand, supposes that only Greeks can philosophise. And in the *Symposium*, Plato, landing the barbarians as practising philosophy with conspicuous excellence, truly says: 'And in many other instances both among Greeks and barbarians, whose temples reared for such sons are already numerous.' And it is clear that the barbarians signally honoured their lawgivers and teachers, designating them gods. For, according to Plato, 'they think that good souls, on quitting the super-celestial region, submit to come to this Tartarus; and assuming a body, share in all the ills which are involved in birth, from their solicitude for the race of men;' and these make laws and publish philosophy, 'than which no greater boon ever came from

the gods to the race of men, or will come.'"
~ *Ibid.* Ch 15.

"But among the lies, the false prophets also told some true things. And in reality they prophesied 'in an ecstasy,' as the servants of the apostate. And the Shepherd, the angel of repentance, says to Hermas, of the false prophet: 'For he speaks some truths. For the devil fills him with his own spirit, if perchance he may be able to cast down any one from what is right.' All things, therefore, are dispensed from heaven for good, 'that by the Church may be made known the manifold wisdom of God, according to the eternal foreknowledge, which He purposed in Christ.' [Eph. 3:10-11] Nothing withstands God: nothing opposes Him: seeing He is Lord and omnipotent. Further, the counsels and activities of those who have rebelled, being partial, proceed from a bad disposition, as bodily diseases from a bad constitution, but are guided by universal Providence to a salutary issue, even though the cause be productive of disease. It is accordingly the greatest achievement of divine Providence, not to allow the evil, which has sprung from voluntary apostasy, to remain useless, and for no good, and not to become in all respects injurious. For it is the work of the divine wisdom, and excellence, and power, not alone to do good (for this is, so to speak, the nature of God, as it is of fire to warm and of light to illumine), but especially to ensure that what happens through the evils hatched by any, may come to a good and useful issue, and to use to advantage those things which appear to be evils, as also the testimony which accrues from temptation."
~ *Ibid.* Ch. 17.

~~~~~\*~~~~~

See: [http://www.youtube.com/watch?v=-jQ560bfOMI&feature=player\\_embedded](http://www.youtube.com/watch?v=-jQ560bfOMI&feature=player_embedded) ["Queen - Crazy Little Thing Called Love [ High Definition ]"]

~~~~~\*~~~~~

The spirit governing Pharaoh very possibly wanted to keep Israel and the Israelites as his de facto love slave or on-demand paramour, and, further, all that this did or might entail as a matter of that spirit person's pride; therefore drastic measures were necessary to break bonds that might alternatively have been persisted in and maintained, and on potentially legitimate grounds no less (such as, say, if the Israelites had acquiesced to such a relationship.)

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=1W3NKbSjAmw&feature=related> ["Philip Glass (b.1937) - String Quartet No. 3 (Mishima) (2/2)"]

~~~~~\*~~~~~

Place your picture in a frame that will in turn fit into the universal frame.

~~~~~\*~~~~~

Were it not that these spirit people are permitted to be unaccountable and get away with murder, the incompetent, corrupt and or criminal regular people who serve and do their bidding could and would be stopped and removed from positions of decision making and authority. To illustrate, in my own circumstance of the past 18 years, I could have (and did) single-handedly fight and defeat a hundred regular people opponents, and yet because of the sway, influence and impact of spirit people I am denied my victory. In this way, spirit people act to multiply the power and wherewithal of incompetent and or criminal regular people, and such indeed is the foremost reason evil has proved such an enormous and gargantuan power down through history -- not through or because of mere sin, immorality, and bad behavior, *taken of themselves*, on our part (as is so traditionally believed), but rather because of the ridiculous entitlement to

cheat, manipulate, and bully that autocratic and criminal spirit people have been granted, and which owes in no small measure to mankind's own irrationality and childishness in dealing with spirit people; much more so than our seemingly or innately depraved and fallen moral natures as moralists and religious thinkers have hitherto commonly assumed.

~~~~~\*~~~~~

Some clips from the Golden Age of Television. Go ahead and laugh, but weren't tv and people generally and in many respects more natural and human in those days? And you can't blame the hippies anymore since most of *them* are all dead and or gone.

See: http://www.youtube.com/watch?v=I_iq5yzJ-Dk ["Lincoln Assassination Eyewitness (Feb 9, 1956)" – from "What's My Secret?" precursor to "What's My Line?"]

~~~~~\*~~~~~

God creates it. Man, for better or worse, shapes it.

~~~~~\*~~~~~

Truth is stranger than fiction.

See: http://www.youtube.com/watch?v=T2D0D1K6l_g&translated=1 ["ブラボー火星" – "My Favorite Martian" theme with static photograph of Walston wearing antennas of "Uncle Martin."]

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=Mwvqe4bmEHU&feature=pyv> ["Tinker Bell and the Great Fairy Rescue - 8 Minute Sneak Peek"]

*Note.* A few years back, I myself was actually "granted" the opportunity to meet the real life Tinker Bell, and who is a sort of spirit person Marilyn Munster.

~~~~~\*~~~~~

President Tom Hanks is good at fighting (alleged) terrorists in foreign countries, but when it comes to fighting them here at home -- well, he's not so good.

~~~~~\*~~~~~

Here's a musical education I think just about everyone can or could benefit immensely from (myself very much included.)

*DIATONIC: of, relating to, or being a musical scale (as a major or minor scale) comprising intervals of five whole steps and two half steps.*

*CHROMATIC: a musical scale consisting entirely of half steps.*

For a specific glossary of terms, and more on the topic of musical scales in general, see [here](#).

See:

[1/3] <http://www.youtube.com/watch?v=g0ZE38BQmvQ&feature=related>

[2/3] <http://www.youtube.com/watch?v=0FLRcNJYsZE&feature=related>

[3/3] <http://www.youtube.com/watch?v=Il5tKqSJQgA&feature=related>

["Bernstein performs Mozart's 40th Symphony" -- parts 1/3 - 3/3]

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=86WqBga3seQ&feature=related> "Don McLean - And I love you so (1976)"

~~~~~\*~~~~~

In case you missed it at our Lee's Legion page, ["The Woeful Fates of the Cavalry"](#) (.pdf)

~~~~~\*~~~~~

Wow, Julie Adams on a "Bonanza" episode (circa 1961)! As misery loves company, I thought some of you, out of charity, might want to share with me in this. I'd prefer to post apropos clips instead, but since such is not at present possible, we'll have to settle for the full episode, and which can be seen (following a needless commercial) at <http://www.youtube.com/watch?v=BKUBhT7HKFA&feature=related>

~~~~~\*~~~~~

The war that never ends you think is over (or was), but, in truth (and, of course, unfortunately), it never is; not, at any rate, until there is truth.

~~~~~\*~~~~~

I was doing a search for the best version of this song on YouTube I could find, and regrettably couldn't locate one that would quite do. Each has one thing or other not quite right with it, and this particular song (and coming as it does from a show), superb and outstanding as it is, needs to be done just right in order to give it its true and proper force (or it will fall flat.) This performance from a production staged at Cagayan University in the Philippines is as good or better as any I heard on YT, only Judas and Jesus seem to be too distant from the microphone. Mary (Princess Aline Nonieh Zorayda Casinabe Improso), however, suffers from no such problem, and since her singing is so good it's at least worth posting for that reason.

See: http://www.youtube.com/watch?v=PPL_fm1QPhs ["Everythings Alright - Jesus Christ Superstar Liceo"]

~~~~~\*~~~~~

How perfectly apt a metaphor must a man's drowning at sea be to a person's death in the sometimes chaotic and inundating circumstances of this life -- a vision and view no where better realized than in William Cowper's (1731-1800) poem "The Castaway" (1799):

"OBSCUREST night involv'd the sky,  
Th' Atlantic billows roar'd,  
When such a destin'd wretch as I,  
Wash'd headlong from on board,  
Of friends, of hope, of all bereft,  
His floating home for ever left.

"No braver chief could Albion boast  
Than he with whom he went,  
Nor ever ship left Albion's coast,  
With warmer wishes sent.  
He lov'd them both, but both in vain,  
Nor him beheld, nor her again.

"Not long beneath the whelming brine,  
Expert to swim, he lay;  
Nor soon he felt his strength decline,  
Or courage die away;  
But wag'd with death a lasting strife,  
Supported by despair of life.

"He shouted: nor his friends had fail'd  
To check the vessel's course,  
But so the furious blast prevail'd,  
That, pitiless perforce,  
They left their outcast mate behind,  
And scudded still before the wind.

"Some succour yet they could afford;  
And, such as storms allow,  
The cask, the coop, the floated cord,  
Delay'd not to bestow.  
But he (they knew) nor ship, nor shore,  
Whate'er they gave, should visit more.

"Nor, cruel as it seem'd, could he  
Their haste himself condemn,  
Aware that flight, in such a sea,  
Alone could rescue them;  
Yet bitter felt it still to die  
Deserted, and his friends so nigh.

"He long survives, who lives an hour  
In ocean, self-upheld;  
And so long he, with unspent pow'r,  
His destiny repell'd;  
And ever, as the minutes flew,  
Entreated help, or cried—Adieu!

"At length, his transient respite past,  
His comrades, who before  
Had heard his voice in ev'ry blast,  
Could catch the sound no more.  
For then, by toil subdued, he drank  
The stifling wave, and then he sank.

"No poet wept him: but the page  
Of narrative sincere,  
That tells his name, his worth, his age,  
Is wet with Anson's tear.

And tears by bards or heroes shed  
Alike immortalize the dead.

"I therefore purpose not, or dream,  
Descanting on his fate,  
To give the melancholy theme  
A more enduring date:  
But misery still delights to trace  
Its 'semblance in another's case.

"No voice divine the storm allay'd,  
No light propitious shone;  
When, snatch'd from all effectual aid,  
We perish'd, each alone:  
But I beneath a rougher sea,  
And whelm'd in deeper gulphs than he."

~~~~~\*~~~~~

After all that's happened and the ample time one has had now to think about it, I'll never for the life of me ever understand why anyone ever listened seriously to spirit people in the first place (aside, of course, from the holy spirit who and which is, after all, the Great Spirit.) They have their virtues and strengths, true, yet so overtly devious and underhanded, if not acutely violent, are their methods; so hypocritical and self-contradicting are their self- importance juxtaposed with their simultaneous forcing themselves on others; so egregiously manipulative are the ecstasies and putative heaven they would foist; the very stupidest and most arrogant people in the world (without exception) are and always have been such as listen to and follow their lead; that how much rudimentary intelligence and powers of ratiocination does it take to realize they are discredited and not worth trusting? Really, there is a lot of childishness and foolishness in this furtive interacting with the "beyond" that has gone on through the ages; a signal fact that must and should not be ignored or overlooked. Naturally, we don't want to be prejudice or unfair to spirit people, but to accept and receive them on the basis of whatever their prodigious strengths and merits makes as much sense as saying that because this person is white and rich he is therefore a good and honorable man.

~~~~~\*~~~~~

See: [http://www.youtube.com/watch?v=64\\_iQtuC0pI](http://www.youtube.com/watch?v=64_iQtuC0pI) ["Badfinger - Rock Of All Ages"]

~~~~~\*~~~~~

It's not that, under this other-worldly regime, people *generally* are less good; in some small ways they are actually even more humble, naive, and innocent than previously. Yet they are also less free, tend to lack wit, and are less competent, creative, and enterprising when it comes to doing and getting things done.

~~~~~\*~~~~~

I heard this in the grocery store the other day.

See: <http://www.youtube.com/watch?v=XxoBaEQGMPo> ["Stevie Wonder - I Just Called To Say I Love You (Live in London, 1995)"]

~~~~~\*~~~~~

This film deals with a serious subject -- mental illness.

See: <http://www.youtube.com/watch?v=wTihNzoYV8Q> ["What Ever Happened to Baby Jane? - We Could've Been Friends?" -- concluding scenes to the film]

~~~~~\*~~~~~

Here's a tune some may recognize.

See: [http://www.youtube.com/watch?v=\\_srkdwKmSuc](http://www.youtube.com/watch?v=_srkdwKmSuc) ["Lynyrd Skynyrd - Free Bird Lyve 2003"]

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=ZEK54uDfqP4> ["Maytals - Monkey Man - Wembley 1970"]

~~~~~\*~~~~~

Although people are prone usually to look down on animals as inferior, it is no less common for animals, whether, say, an eagle, tiger, dog, or a squirrel, to look down on humans as essentially no better or no more important than themselves. And who's to say that they aren't right or justified in doing so? A person?

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=rjA9Po6cKMM> ["Aerosmith - Dream On - Live 1977"]

~~~~~\*~~~~~

How many acts of assault and battery, robbery, burglary, and or malicious vandalism *have* thy committed just within the past given month? Yet they will vociferously declaim against or anguish over some faux pas someone did years or decades ago; or, not so dissimilarly, will be most firm to draw the line when it comes to (actual versus alleged) software and video piracy, and when, of course, their unabashed and undisguised *real* interest is neither in quality of software or videos but rather in supervising and overseeing the control of *all* media.

~~~~~\*~~~~~

For many years I have pondered and wrestled with the problem of the Sabbath; wondering how to respect and observe it, yet without causing ourselves bizarre or unnatural strain as a result of forced inactivity. For after all, and as we know, the Sabbath was made for man, not man for the Sabbath.

For one thing, we can use the day to develop our capacity for self-command while cultivating the power of peace and tranquility. This, for some, may actually take some doing, but at least it gives us an idea and goal to realize and over time worked toward. This stated, as practical matter, I have come to adopt the rule that on the Sabbath one should not do work that one regularly and normally engages in during the week. Otherwise one is free to take up house chores, small jobs, hobbies, and minor tasks that we didn't have time to do in the week. The advantage of this approach is that it formally honors the day yet without artificially constraining ourselves so much that we *cannot* rest. Such, at any rate, has come to seem to me the most sensible course.

~~~~~\*~~~~~

Some will recollect this one also.

See: <http://www.youtube.com/watch?v=St8Kbo4uwU> ["Toots & the Maytals - Sweet & Dandy" -- as seen in the film "The Harder They Come"]

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See: <http://www.youtube.com/watch?v=OHHI9O8VtfU> ["Draw Your Brakes- Scotty" -- live, though unfortunately cut too short, too soon in video length]

~~~~~\*~~~~~

It is not so much *natural* lust and desire that of themselves result in widespread and wanton crime and depravity, more correctly it is such natures incited, exacerbated, and carefully manipulated by autocratic spirit people seeking to dominate and control the thoughts and judgment of humankind. And as we have noted before, the empire of such spirit persons, and which is financed and built upon our own shortcomings and evil, is much like the billion dollar movie career. Yet instead of cinema the gimmick used is mendacious theology and distorted religious teaching.

But not to worry too much. You don't have to pay that billion dollars all by yourself. You and your friends can chip in together and watch all the fantasy and special effects movies you want and to your hearts' content.

~~~~~\*~~~~~

Such and such amount of logic, and depending on the quality of your reasoning, will buy you so much and such and such amount of reliable knowledge of cause and effect.

~~~~~\*~~~~~

It's funny, there's a 1976 live version of this song where he refers to it *then* as an oldy!

See: <http://www.youtube.com/watch?v=Ti-UWOTkRGA> ["Elton John - Goodbye Yellow Brick Road (Basel 2006)"]

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=yTWRsBj2OX0> ["Metallica - The Best Unforgiven Live Performance"]

~~~~~\*~~~~~

"Judge not by appearances, but by the truth."

Bearing in mind that criminal spirit people can infiltrate, masquerade, and otherwise lead astray, plant false associations, and deceive generally, how many potential false inferences and possible erroneous conclusions does Durant suggest or make mention of in this passage from his *Age of Faith*, pages 821-822?

"Philip the Fair charged that homosexual practices were popular among the [Knight] Templars. The Penitentials -- ecclesiastical manuals prescribing penances for sins -- mention the usual enormities, including bestiality; an astonishing variety of beasts received such attentions. Where amours of this sort were discovered they were punishable with the death of both participants; and the records of the English Parliament contain many cases of dogs, goats, cows, pigs, and geese being burned to death with their human paramours."

~~~~~\*~~~~~

Nothing is more powerful, painful, and destructive than fire. And as a kind and like other sorts of fire the demonistic needs to be harnessed and channeled for useful and constructive ends. This, in fact, is what right thinking Christianity and Buddhism seek to do with it rather than utterly quench or assume to destroy it *per se*.

~~~~~\*~~~~~

The animals were Christ long before any human became one. Think on, pray for, and throw in your lot with them.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=Ole2Y5lgahQ> ["Ten Minutes Ago' - Stuart Damon in Cinderella"]

~~~~~\*~~~~~

Yes, spirit people are capable of the most tremendous marvels, but then so are you and even, of course, animals as well. It's all a matter of how one views the given feat or wonder performed, and that is to say intelligently or else irrationally.

~~~~~\*~~~~~

The ghostly magician is like unto God...in many circles certainly.

~~~~~\*~~~~~

Many, of course, have already seen "Airport" (1970); I myself saw it when it was first shown in the theaters, and what a memorable experience that was! But it's a shame in way to think that there are some, particularly younger people, who still don't even know about that movie. For which reason, I'm posting this here as I did earlier last night on Face Book.

See: <http://www.youtube.com/watch?v=rRee5Z5fkYc&feature=related> ["Airport - Decompression" – bomb detonation and decompression scene from the movie "Airport" (1970)]

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See: http://www.youtube.com/watch?v=Cj_TOEXkH_Q&feature=related ["Django Reinhardt Nuages Electric!"]

~~~~~\*~~~~~

It makes you wonder. What if Satan *had* minded his own business all these epochs, and conducted himself kindly and morally toward others. What, do you suppose, would we be looking at? What would he be like?

~~~~~\*~~~~~

See: <http://www.gunjones.com/musicvideos.html> [Liberace - "Born Free"]

~~~~~\*~~~~~

You know what it is like to be full and satisfied physically. But do you know the heart and mind need to be full and satisfied also? And yet some people believe that their heart and mind are no more than what is merely physical. This, as you realize, is not what Christ and worthy philosophers taught or teach. Let's endeavor then to be of benefit to others, even if, given trying circumstances, we are not or cannot be much use to ourselves.

God's will be done, because when it comes to life at its worst, who knows how to handle it? Who knows what to do?

And when you die say "May things be good. May things be right."

~~~~~\*~~~~~

Christ is what (truly) works and what (truly) works is Christ, and if it doesn't work it isn't Christ.

~~~~~\*~~~~~

He says he has so much good behind him that he is not distressed by the bad before him.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=VMVII1-c7KA> ["THE DOORS "THE END" LIVE in Toronto 1967 jim morrison AW"]

See: http://www.youtube.com/watch?v=KfM_Y2tWIeA ["The Doors - Break On Through (live Winterland 1967)"]

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=vPQuJxFKPrQ&feature=related> ["Rolling Stones Paint It Black 1990 Live in Japan"]

~~~~~\*~~~~~

In addition to the sundry and now common place Mafia-themed pizza vendors, a little bit of Old World charm has opened up in our local neighborhood in the way of a fast food restaurant; where they offer a variety of specialty hot dogs, one of which is called the "Dirty Atlantic" (yum).

Folks, I'm telling you, such things could and would not exist or go on but that spirit people have come in to replace democracy.

~~~~~\*~~~~~

He's *Dracula* Resurrection and the *low* Life. (And no, it's *not at all* the same thing.)

~~~~~\*~~~~~



What Kind of Yahoo Personality are you?

Yahoo evidently has *a virus*. And let this be a lesson to those who think that by paying tribute or giving the nod to evil it will preserve and protect you. That company name has to be one of the stupidest ever on record, and yet even *that* was not enough to save them.

~~~~~\*~~~~~

See: [http://www.youtube.com/watch?v=A97isHB1\\_8A&feature=related](http://www.youtube.com/watch?v=A97isHB1_8A&feature=related) ["Dire Straits - Sultans of swing [Basel -92 ~ HD]"]

~~~~~\*~~~~~

See: http://www.youtube.com/watch?v=NGbZPoss_2I ["carlos santana - with eric clapton - jingo - live.avi"]

~~~~~\*~~~~~

We loved those kids, and they were *all* good kids.

~~~~~\*~~~~~

Less value, higher prices, more junk...

I have been using Pay Pal Plug-in for years and found it very handy, particularly the auto-fill feature. Now comes in the email today this from Pay Pal:

*"According to our records, you currently use our PayPal Plug-In product. We want to let you know that September 22, 2010 is the last day you can use the product.
"Why discontinue Plug-In? Simply put, we're shifting our focus and resources to more popular products that provide a better customer experience. We continue to focus on expanding our coverage online with new stores accepting PayPal every month. Check out our extensive directory to find your favorite.
"Looking for alternate ways to pay? As a valued customer we want to ensure you are familiar with all the ways you can use PayPal. Check out our list of Products and Services to find new ways to pay and get paid.
"Questions? You can find more information [here](#)."*

Now, as far as an explanation goes, does the above make any sense? Not to me it does. I also had a somewhat similar experience (only worse) taking my laptop to the local PC repair shop, and which in recent times has had a major change in personnel; resulting in a higher charge and a corresponding lessening of both ability and service from the staff (not to mention the rapid diminution and disappearance of competitors and alternatives in the market place generally.)

And we've seen similar kinds of things, again and only *far* worse, going on elsewhere in this age of *survival of the grisliest*.

"These" I submit "are (not) the good only days..."

~~~~~\*~~~~~

Billion dollar, *has been* of the ages. I beat him fair and square. Indeed, better than fair and square; he was permitted to cheat so much. And yet not a few think of him as God.

"Oh, but he *had* to do the wrong things, don't you see...?" (Big f--king baby, getting away with murder.)

And his ghostly magician, who strikes such awe and fear into people, he always has to torture people and do things to people (or animals.) But then so does the Frankenstein monster.

Nonetheless, they are who and what many listen to -- not facts, not sound reason, not honest truth; such sway do ghosts and magic hold over people's minds.

~~~~~\*~~~~~



FRONTPIECE to "*The Old Joe Miller: Being a Complete and Correct Copy from the Best Edition of his Celebrated Jests,*" Wilson & Co., London, 1800.

A REVOLUTIONARY JOE MILLER

1. In the beginning of the war, an American cruizer having captured a rich British ship, the master coming on board the cruizer, and not having heard of any reprisals made by the Americans at sea, seemed in no little surprise, -- and asked the commander whether he really meant and had authority to make prize of him; upon being assured that it was truly so, he cast his eyes upon the Colours, and inquired further, what motto the flag had, and what was particularly intended by the STRIPES. Oh, Sir, replied the American commander, the meaning of our colours is to be found among the maxims of the wisest Prince that ever reigned -- STRIPES *for the back of fools*.

2. *The following is found in T.R. Saffell's "(American) Records of the Revolutionary War":*

"Pay Office, Main Army, Nov. 8, 1780. Sir. -- Inclosed I transmit you my last month's account, and a letter of stoppages in the Southern department, which I wish you to forward. Money! money! money! or rather the want of it, is the word. It will oblige me much to hear what prospects you have of obtaining any. I am, with much respect and friendship, yours, John Pierce. Col. Palfeet, P. M. Gen."

3. A British officer was sent from the garrison at Georgetown, to negotiate a business interesting to both armies; when this was concluded, and the officer about to return, the general said, "If it suits your convenience sir, to remain for a short period, I shall be glad of your company to dinner." The mild and dignified simplicity of Marion's manners, had already produced their effect; and, to prolong so interesting an interview, the invitation was accepted. The entertainment was served upon pieces of bark, and consisted entirely of roasted potatoes, of which the general eat heartily requesting his guest to profit by his example, repeating the old adage, that "hunger was an excellent sauce." "But surely general," said the officer, "this cannot be your ordinary fare." "Indeed it is sir," he replied, "and we are fortunate on this occasion, *entertaining company* to have more than our usual allowance."

4. A detachment of mounted militia, had been sent out by the General to watch the movements of the enemy, hastening, under the command of Lord Rawdon, to the relief of Ninety-Six, and came up with their rear guard at a place called the Juniper Springs, about fifteen miles distant from Granby. The British

cavalry, who composed it, were of much superior force, and being in every respect better prepared for action, quickly disconcerted the American detachment, and put them to flight. A poor German, named Loaster, belonging to the American party, mounted on a sorry poney, with a rope bridle, and corresponding equipments, with no other arms than a musket, which he had already fired off, was assailed by a British dragoon, who aimed several desperate blows at him with his sabre, which were warded off with extraordinary dexterity, Loaster calling out after every parry, "Huzza for America." While in this perilous situation, a Mr. Fitzpatrick, determining, if possible, to save him, rode up, and with the butt end of his pistol, which had been previously discharged, struck the dragoon so violent a blow in the face as to fell him to the ground. Loaster, thus happily rescued, rode off and escaped, vowing most earnestly never again to go into action Without a cutting iron, his musket being nearly severed in two, in five different places.

5. The haughty Tarleton, vaunting his feats of gallantry to the great disparagement of the Officers of the Continental Cavalry, said to a lady at Wilmington, "I have a very earnest desire to see your far-famed hero, Colonel Washington," "Your wish, Colonel, might have been fully gratified," she promptly replied, "had you ventured to look behind you after the battle of the Cowpens." It was in this battle, that Washington had wounded Tarleton in the hand, which gave rise to a still *more pointed* retort. Conversing with *Mrs. Wiley Jones*, Colonel Tarleton observed -- "You appear to think very highly of Colonel Washington; and yet I have been told, that he is so ignorant a fellow, that he can hardly write his own name." "It may be the case," she readily replied, "but no man better than yourself, Colonel, can testify, that he knows how to make *his mark*."

6. About the period of the final departure of the British from New-York, an excellent repartee made by Major Upham, Aid-de-Camp to Lord Dorchester, to Miss Susan Livingston, has been much celebrated. "In mercy, Major," said Miss Livingston, "use your influence with the Commander in Chief, to accelerate the evacuation of the city; for among your incarcerated belles, your Mischianza Princesses, the *Scarlet* fever must continue to rage till your departure." "I should studiously second your wishes," replied the Major, "were I not apprehensive, that freed from the prevailing malady, a worse would follow, and that they would be immediately tormented with the *Blue Devils*."

7. At the battle of Eutaw, when General Marion's Brigade was displaying in face of the enemy. Captain Gee, who commanded the front platoon, was shot down, and supposed to be mortally wounded. The ball passed through the cock of a handsome hat, that he had recently procured, tearing the crown very much, and in its progress, the head also. He lay for a considerable time insensible; the greater part of the day had passed without a favourable symptom; when, suddenly reviving, his first inquiry was after his beaver, which being brought him, a friend, at the same time, lamenting the mangled state of the head, he exclaimed -- "O, never think of the head; time and the Doctor will put that to rights; but it grieves me to think, that the rascals have ruined my hat for ever!"

8. When on his last visit to America, while at Montgomery, in the State of Alabama, he [Lafayette] was visited by a veteran who had served under him in many battles, whom he immediately recognized, as an orderly and most gallant soldier. After much interesting and familiar conversation, the old man said, "there is one thing, General, which it puzzles me to account for when we served together, I believed myself to be the youngest man of the two. But my locks are now perfectly grey, and you do not appear to have a grey hair in your head." "My good friend," replied the General, "you are altogether in error, the advantage is totally on your side. The hair of your head is grey while I cannot boast a single hair on my head I wear a wig!"

9. It happened during the Revolutionary war, that a treaty was held with the Indians, at which La Fayette was present. The object was to unite the various tribes in amity with America. The majority of the Chiefs were friendly, but there was much opposition made to it, more especially by a young warrior, who declared that when an alliance was entered into with America, he should consider the sun of his country as set forever. In his travels through the Indian Country, when lately in America, it happened at a large assemblage of Chiefs, that La Fayette referred to the treaty in question, and turning to Red Jacket, said, "pray tell me if you can, what has be come of that daring youth, who so decidedly opposed all our propositions for peace and amity? Does he still live and what is his condition?" "I, myself, am the man,"

replied Red Jacket, "the decided enemy of the Americans, as long as the hope of opposing them with success remained, but now their true and faithful ally until death."

10. Samuel Clowney...was a most determined Whig, and had joined Colonel Thomas at the Cedar Spring, early in July. Obtaining with several others a brief leave of absence, to visit their friends, and procure a change of clothing, they set off for the settlement on the waters of Fair Forest, known as Ireland or the Irish Settlement, on account of the large number of settlers from the Emerald Isle. On their route, the party left, with a Mrs. Foster, some garments to be washed, and appointed a particular hour, and an out-of-the-way place, where they should meet her, and get them, on their return to camp.

In accordance with this arrangement, when the party reached Kelso's creek, about five miles from Cedar Spring, they diverged from the road through the woods to the appointed place, leaving Clowney, and a negro named Paul, to take charge of their horses until they should return with the washing. Presently five Tories, making their way to a Loyalist encampment in that quarter, came to the creek; when Clowney, conceiving himself equal to the occasion, and giving the negro subdued directions of the part he was to act, yelled out in a commanding tone: "Cock your guns, boys, and fire at the word;" and then advancing to the bank of the stream, as the Tories were passing through it, demanded who they were? They answered: "Friends to the King." To their utter astonishment, not dreaming of a Whig party in the country, they were peremptorily ordered by Clowney to come upon the bank, lay down their arms, and surrender, or "every bugger of them would be instantly cut to pieces." Being somewhat slow in showing signs of yielding, Clowney sternly repeated his demand, threatening them, with his well-poised rifle, of the fatal consequences of disobedience; when the terror-stricken Tories, believing that a large force was upon them, quietly surrendered without uttering a word.

Paul took charge of their guns, when Clowney, giving some directions to his imaginary soldiers to follow in the rear, ordered the prisoners "right about wheel," when he marched them across the creek, directly before him, till he at length reached the rest of his party at Mrs. Foster's washing camp. They were then conducted to Colonel Thomas' quarters. The prisoners were not a little chagrined, when they learned that their captors consisted of only two persons -- one of whom was an unarmed negro. After arriving safely at Cedar Spring, his Colonel, when told that Clowney and the negro alone had captured the whole party, seemed at first a little incredulous that they could accomplish such a feat.

"Why, Paddy," said the Colonel, "how did you take all these men?"

"May it please yer honor," he replied, exultingly, "by me faith, I *surrounded* them!"

1. Almon's "Remembrancer" (1780) part 1 pp. 21-22, 2. Saffell's "Records of the Revolutionary War" (1894) pp. 83-84, 3. Garden's "Anecdotes of the Revolutionary War" (1822) pp. 21-22, 4. Garden's "Anecdotes of the Revolutionary War" (1822) pp. 403-404, 5. Garden's "Anecdotes of the Revolutionary War" (1822) p. 237, 6. Garden's "Anecdotes of the Revolutionary War" (1822) p. 417, 7. Garden's "Anecdotes of the Revolutionary War" (1822) pp. 385-386, 8. Garden's "Anecdotes of the Revolutionary War" (1828) p. 185, 9. Garden's "Anecdotes of the Revolutionary War" (1828) pp. 185-186, 10. Draper's "King's Mountain and Its Heroes" pp. 126-128.

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See: <http://www.youtube.com/watch?v=sdjeQUJwFk8&feature=related> ["Santana - Evil Ways - Live By Request"]

~~~~~\*~~~~~

The genius of Homer is that he was able to honor and yet also mock them at the same time. Now, that others took what he sang (and which others wrote down) literally or without wit is no fault of his.

~~~~~\*~~~~~

*Occam's Razor*: Don't make things any more complicated than is strictly necessary.

~~~~~\*~~~~~


The bottom line is this. You have three choices (when it comes to a violent hoodlum of this kind): you can (1) *get rid* of him; (2) medically cure him; or (3) continue to bow down to and take orders from him.

~~~~~\*~~~~~

I normally don't like to repeat myself when it comes to music videos -- at least not so soon anyway, but here's one more scarcely heard Jimi I couldn't refrain from posting.

See: <http://www.youtube.com/watch?v=xXVnJRoKYqY> ["Burning of the Midnight Lamp (Radio One Live) - Jimi Hendrix"]

~~~~~\*~~~~~

It has happened upon several occasions that on searching through my old "Oracles" for one thing or another at I found something I'd written or posted was missing. Why one post is gone versus another, I don't see any specific pattern as such. Nevertheless, it does and has occurred before, and all I can do is either let it go or else try to replace whatever is no longer there. Well, as an instance of the latter, here is a sonnet by David Humphreys (1752-1818), one of George Washington's aide de camps (among his many notable lifetime accomplishments), that somehow disappeared from my postings of a few years back.



"Addressed to my Friends at Yale College, on my leaving them to join the Army."

By David Humphreys

"ADIEU, thou Yale! where youthful poets dwell,
No more I linger by thy classic stream.
Inglorious ease and sportive songs farewell!
Thou startling clarion! break the sleeper's dream!
And sing, ye bards! the war-inspiring theme.
Heard ye the din of battle? clang of arms?
Saw ye the steel 'mid starry banners beam?
Quick throbs my breast at war's untried alarms,
Unknown pulsations stirr'd by glory's charms.
While dear Columbia calls, no danger awes,
Though certain death to threaten'd chains be join'd.
Though fails this flesh devote to freedom's cause,
Can death subdue th' unconquerable mind?
Or adamant chains ethereal substance bind?"

~~~~~\*~~~~~

See: [http://www.youtube.com/watch?v=NL\\_3oTlUp8o](http://www.youtube.com/watch?v=NL_3oTlUp8o) ["Moody Blues - Your Wildest Dreams" - live (at Red Rocks?)]

~~~~~\*~~~~~

See: http://www.youtube.com/watch?v=purPKiG5__A&feature=related ["Stevie Ray Vaughan(SRV)-Voodoo Child"]

See: <http://www.youtube.com/watch?v=yIOyK8l86TE> ["HENDRIX, JIMI "VOODOO CHILE (Live) Pro-shot"]

~~~~~\*~~~~~

Whatever is or might be is or will be so because of someone's mind that commands it to be so. But whose mind? In a certain sense, God governs all being, action, and events. Nonetheless, on a practical level we obviously think there are, after all, *other* minds involved in what is and takes place, and which have free will. And presumably we don't, for example, see God as ordaining or decreeing our personal beliefs, or day to day human actions. At least such a view seems the more common and prevalent. Yet some do argue we have no free will. If so, and we don't have free will, then every event of or by someone is an act of God, including the acts of criminals. For this reason, professional criminals are understandably prone to support such an absolutist view. But why some religious people would, even so, believe similarly, and though I've heard their philosophical arguments, I frankly could never understand; unless perhaps it is because they listen to spirit people.

~~~~~\*~~~~~

He may be among the most financially wealthy people there ever was, but observe he is also one of the most horrifying criminals the world has ever known.

~~~~~\*~~~~~

Announcing the *brand new* BEN TURPIN THEATER & Cineplex, and which you can find more about [here](#).

*Later Note.* In the interest of preserving these Ben Turpin films, at least for reference (as the print/transfer quality is, of course, not exactly the best), those who care to do so can download them as .avi files (zipped) via these links:

\* [Small Town Idol - part 1 \(approx. 75 MBs\)](#)

\* [Small Town Idol - part 2 \(12 MBs\)](#)

\* [Yukon Jake \(67 MBs\)](#)

~~~~~\*~~~~~

Two for you.

See: http://www.youtube.com/watch?v=_oqXFDQUIRE

["John Denver live in Cork City (1986) - Goodbye Again"]

See: http://www.youtube.com/watch?v=p70cnjBJ-Zk&feature=player_embedded

["Moonage Daydream [Ziggy Stardust Live]" - from the film "Ziggy Stardust and the Spiders From Mars"]

~~~~~\*~~~~~

When you have time to ponder the matter closely, the most anyone, including God, can possibly be is a caring father or a caring mother, and, no, showmanship does not rate nearly so high by comparison in the higher cosmic order (than it does, say, in the greater scam of things.)

~~~~~\*~~~~~

They will use a lesser good (and which most everyone likes) to attack greater good which most don't even really know or think about.

~~~~~\*~~~~~

For a given person, the world is divided not between good and evil, but rather real and fake. So that all a devil (i.e. a highly skilled and proficient criminal spirit person) need do to succeed in swaying you is to get you to think irrationally, act secretly, speak insincerely, and to judge by appearances.

~~~~~\*~~~~~

See: http://www.youtube.com/watch?v=E2wBksA7l4&feature=player_embedded ["Rays Silhouettes" - Live appearance from B&W tv days]

~~~~~\*~~~~~

The favorite concluding phrase I noticed I've most been using of late when trying to expound to, and or reason with *these* people comes from Curly Howard, and that is -- "...get the picture?"

~~~~~\*~~~~~

In that movement from the violin concerto we posted of late, you will possibly have notice or already been aware that Mozart utilizes or invokes a Turkish theme; a musical device fairly common with some famous 17th and 18th century composers -- and doubtless the practice of adopting Eastern music in the West spans much, much further back in time than that. Well, here are three samples of authentic Turkish music such as composers Haydn, Mozart, and Beethoven might have heard. The first is a martial air; the second a conventional song from the 18th century, and the third a violin work which sounds something like "Fritz Kreisler meets Django Reinhardt."

See: <http://www.youtube.com/watch?v=aHpbjtUQdrU>
["Ottoman Army Music from early 17th century" -- Ottoman Military Band with alias Mehter]

See: <http://www.youtube.com/watch?v=gaL5qGtLoes&feature=related>
["Turkish Music from 18th century - Yine bir gülnihal" by Hamamizade Ismail Dede Efendi and played by Sarband]

<http://www.youtube.com/watch?v=aB0vsFdQhUw&feature=related>
["Turkish Music - Violin" -- by Kemani Haydar Tatliyyay; performed by ?]

~~~~~\*~~~~~



How only fitting that the logo used by King County should be that of a Martin Luther King impersonator.

~~~~~\*~~~~~

You may find it disagreeable to hear but, even so, you need to know the truth, and that is that real science is not someone pretending to do real science.

~~~~~\*~~~~~

In addition being enjoyable (though the YT audio could stand improving), the following is, I think, an especially edifying rendering of Mendelssohn's well known "Hebrides Overture;" inasmuch as the quantity of instruments the piece ordinarily calls for is scaled down markedly, and which serves to remind us that any music -- including the most elaborate overtures or sophisticated symphonies -- can be performed on both different numbers and types of instruments -- and still be, *in essence*, the same thing. This is the group ConjuntXXI! from Barcelona, Spain with Marta Carreton, conductor.

See: <http://www.youtube.com/watch?v=KCZJsiJjoHQ&feature=related> ["Mendelssohn - The Hebrides Overture"]

~~~~~\*~~~~~

The fifth movement to Mozart's Violin Concerto No. 5 (K219); here with Yehudi Menuhin and the Wiener Symphoniker under the baton of Herbert Von Karajan, c. 1966.

See: <http://www.youtube.com/watch?v=L9iS5a4SBA8> ["Karajan Menuhin : Mozart Violin Concert K219 Part5"]

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How are spirit people like Getty Images? They will charge you 50.00 to *rent* a .jpg or .bmp of theirs to use, say, at your website for three months; rather than *give* you the same (as you would expect a multi-million dollar organization would for such a materially trivial thing) for free or else for a very small nominal fee (like 1.00-2.00.)

The following are a sketch and two paintings by Robert Dighton (c.1752-1814), an eighteenth century British artist who often drew humorous subjects. The first of these is "The King's Shilling" (1781); the second "Geography Bewitched;" and the third "A Windy Day" (1783). Click on image to see a larger version.

See: <http://www.gunjones.com/KingsShilling.jpg>

See: <http://www.gunjones.com/Geo-Bewitched.jpg>

See: <http://www.gunjones.com/WindyDay.jpg>

This description of the third illustration here by Dighton comes as an excerpt from *1776: The British Story of the American Revolution*, p. 59; published as companion guide to an exhibition held by the National Maritime Museum, Greenwich at the time of America's Bicentennial.

"Windy Day, St. Paul's Churchyard

1783. Watercolor... *Victoria and Albert Museum, London*

St. Paul's Churchyard was a centre for London's print shops...The sudden gusts of wind around St. Paul's caused by the high buildings, were notorious and attributed to the devil, for shops displaying pornography [sic] clustered in the churchyard."

~~~~~\*~~~~~

From Israel -- the Barrocade Ensemble with Jacob Reuven performing the 2nd movement to Vivaldi's Mandolin Concerto in D maj. (RV 93):

See: <http://www.youtube.com/watch?v=eICXq40kbnE> ["Vivaldi Concerto for Mandolin in D(Lute RV 93) 2. Movement"]

~~~~~\*~~~~~

"The committee in London for raising and applying monies for the relief of the American prisoners [of war], began in March [1780] to call upon the public afresh for new subscriptions, as the war continued beyond expectation: the same were readily made. Many individuals exhibited a compassion and liberality to the Americans, that does honor to human nature."

~ Rev. William Gordon, *The history of the rise progress and establishment of the independence of the United States of America*, vol. III, pp. 416-417.

And from the same, pp. 456-457:

"[Quoting letters of Francis Marion] 'Capt. Murphy's [Malachi Murfee] party have burnt a great number of houses on little Peedee, and intend to go on in that abominable work, which I am apprehensive may be laid to me; but I assure you, that there is not one house burnt by my orders, or by any of my people: it is what I detest, to distress poor women and children.' The manner of Marion's expressing himself, points out Murphy for an anti-royalist. Many of the professed whigs disgraced themselves, by the burnings, plunderings and cruelties, that they practised [sic] in their turn upon the royalists. They changed sides at times, as appears by Marion's letter of October the 18th 'I have never yet had more than seventy men to act with me, and sometimes they leave me to 20 or 30. Many who had fought with me, I am obliged to fight against.' He wrote to [Gen.] Gates 'Nov. the 4th. I crossed Peedee the 24th of Oct. the next night came up with two hundred men under col. Tynes, whom I surprised: killed 6, wounded 14, and took prisoners 23, and got 80 horses and saddles, and as many stand of arms. The colonel made his escape; but, sending a party to the High Hills of Santee, he fell into our hands, with several other prisoners, and some who have been very active against us and great plunderers. The militia are now turning out better than they have done. At present I have upward of 200, and expect that in three or four days it will be double.'

'Black river, Nov, the 9th, Col. Tarleton [with his corps] has burnt all the houses, and destroyed all the corn, from Camden down to Nelson's ferry: has behaved to the poor women with great barbarity; beat Mrs. Richardson, the relict [sic] of gen. Richardson, to make her tell where I was; and has not left her a change of raiment. He not only destroyed all the corn, but burnt a number of cattle in the houses he fired. It is distressing to see the women and children fitting in the open air round a fire without a blanket, or any clothing but what they had on, and women of family, and that had ample fortunes: for he spares neither whig nor tory. Most of the inhabitants to the southward are ready and eager to take up arms against their task masters.'"

~~~~~\*~~~~~

Look, if after all this time you still don't believe me, let me try to put this most momentous of concerns (and on which the lives and livelihood of literal millions could be said to hang in the balance) --

If he (the ghost) knows as much about religion as he does about movies and having a successful movie career, what does *that* tell you about his credibility?

~~~~~\*~~~~~

Here's the *2nd movement* to that C.P.E. Bach flute concerto in D minor, also once more with Milos Jurkovic, flute, and Bohdan Warchal leading the Slovak Chamber Orchestra.

See: <http://www.youtube.com/watch?v=0uJbXf-UgMo&feature=related> ["Carl Philipp Emanuel Bach: Concerto in D Minor, Part 2"]

~~~~~\*~~~~~

For purposes of being happy and well, fundamental honesty and right reason you cannot do without; spirit people, as such and on the other hand, you very easily can. And yet for many they see this exactly in the reverse: it is honesty and right reason that are dispensable (or else these last are exclusively the domain and province of "high ranking" spirit people), and spirit people are not only necessary but obeisance must be shown to them.

Choose then your side and take your pick between peace and war, life and death, truth and falsehood, happiness and misery.

~~~~~\*~~~~~

*Don't you see their game?* They want to get you *so* guilty that you will be the ones doing the *everlasting* dish washing, house cleaning, laundry, gardening, etc. -- and which you will undoubtedly and gladly choose and prefer to over the alternative of perpetual perdition or trying to live your life in the lake of fire, etc.

~~~~~\*~~~~~

Last night a raccoon came into the house to eat the cat's left over food. Now although poor Miss Snip is too tiny to tussle with anything so large as a raccoon, she did make sure to growl her displeasure from a safe distance something fearsome.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=9rVf51HMfXE> ["Jean Michel Jarre Katowice 1997 Oxygene 6"]

Now can some please explain why my old CD version of Oxygene 8 (.wma, right click "save as"), and that I have had for years, is completely different from that at [amazon.com](http://amazon.com) or any of the ones on YouTube? I myself haven't the foggiest. (And no, there is no my mistaking the Oxygene 8 label on my CD and its track on this end.)

~~~~~\*~~~~~

Real organized crime is not Mugsy, Lefty and Don Corleone; rather it is this person or persons in a position of enormous wealth and power; who has last or ultimate say over what is or isn't approved of in business or

society, and yet who lives (more or less) anonymously and answers to no one else but a ghost he confides in.

~~~~~\*~~~~~

He may be poor materially but at least he knows the value of things (including in this people and animals.) This other person, by contrast, has as much money as anyone could need or want, yet lives the most wretched and miserable of lives simply because he (at least for the most part) *doesn't* know the value of anything (or the value of much of anything.)

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=GAIA3ZDTmbc> ["Rick Wakeman - Catherine Of Aragon - The Six Wives Of Henry VIII"]

See: <http://www.youtube.com/watch?v=ssKDDb9EbJl> ["Rick Wakeman - Jane Seymour - 2005"]

~~~~~\*~~~~~

I don't recall being a Blondie fan myself, but they actually had more good songs than some of us remember. And despite what might seem to have been the band's dumb blonde image, Debby Harry, aside from having a solid and creative singing voice, is if you listen to her in interviews (also on YouTube) a quite intelligent and inspired, if not very formally educated, person.

See: <http://www.youtube.com/watch?v=-9XrZviPMwg> ["Blondie - One Way Or Another (Live 2004)"]

~~~~~\*~~~~~

A world famous scientist, artist, statesman, author, or other benefactor to mankind should be seen as an artisan, say as a baker who bakes fine bread, a tailor who makes fine clothes, or a carpenter who adroitly works and fashions wood. True, an eminent scientist, artist, statesman, or author's contribution might, in a given instance, be more profound than the work of an more ordinary artisan, say a baker, tailor, or carpenter, but what profundity is or might be in his (or her) work comes from God, and he, at bottom, is really no more gifted or important, or no less gifted or less important, than a highly skilled artisan.

~~~~~\*~~~~~

Long ago and far away...What memories such places evoke to someone visiting them today, I myself could only guess; though I would think that for an informed and imaginative person the experience must be haunting but also intriguing to the soul.

See: <http://www.youtube.com/watch?v=b3ce-hreP-w> ["WW II : RARE COLOR FILM : TARAWA : 76 HOURS OF HELL"]

~~~~~\*~~~~~

Just to illustrate my earlier point about how rotten these people are, they wouldn't even let me have the Roger Miller deal the latter gets as shown in this video...

See: <http://www.youtube.com/watch?v=SX8Xb3MSxok> ["Dean Martin Roger Miller: King of the road"]

~~~~~\*~~~~~

I posted this for fun on Face Book, but his voice is both so flawless and astounding (and with better than usual audio, not to mention), it seemed not unfitting to do so here.

See: <http://www.youtube.com/watch?v=mLbOBoa8vD8&feature=related>

["ELVIS - Bridge Over Troubled Water (NEW mix! Great sound!)"]

~~~~~\*~~~~~



Not all *that* distant (unfortunately.)

He has more money than everyone else, yet not only contributes nothing, or else not much of anything, to the common good but wrecks and ruins that which is good, not least of which the lives of countless peoples and animal. Yet why then, if he is so dumb, is he so rich and powerful? Because as a witchcraft person, spirit people do his more serious thinking for him, and together they stifle, suppress, and literally murder all dissent, including all appeals to reason, honesty, morals, and basic decency.

There is no greater evil in the whole of creation than criminal spirit people, and yet it is true in many places around the globe and owing to people's gullibility, secrecy, irrationality, and cowardice they are the ones who rule the roost and dominate law, government and business. So that it is consequently they whom the arrogant and stupid among us look to for their leadership, and as the foundation of (would be) legitimacy and authority.

Such as myself who protest this state of things are ostracized and exiled, and yet I could endure even these things but that they have and continue to *need* me as well; indeed, after eighteen years still can't keep their hands off me. Meanwhile, they like to feign having great and lofty value as persons to justify their greed and presumptions, but I believe none of it, and no matter how many times I have told them I'm not interested, I still can't get rid of them. For decades they mocked me for being poor and forcing me to be celibate, and yet not satisfied with this, in their spleen and rancor they would not even permit me to live alone undisturbed with my cats; so that all but one of my cats, of which there were all told some dozen, were either murdered outright, kidnapped, or otherwise had to be put to sleep (see my "Narrative"); in the meantime, these adversaries of mine do and have incessantly assailed my person with brain radios and various kinds of witchcraft while subjecting me to the putative allures and enticements of false and dishonest religion. Such my friends is the true basis of present day worldly success! Such my friends are ones with all the money and who tell everyone else how to live their lives!

~~~~~\*~~~~~

Whitney Houston...boy, what a bitch! \*

\* See National Enquirer, etc. for week of 11 July 2010.

~~~~~\*~~~~~

Divine Paradox

If one is never good
enough for life,
what use is living?

A great person
who waited on poor persons
was the greatest of all persons.
Indeed your gallant friend
who loved you
bravely suffered
more deeply and worse
than all that you do,
that he might go before you
that you might know the way;
could you but stay awake
when darkness comes;
could you wait hand and foot
(as you said you would),
when not washing their feet.

~~~~~\*~~~~~

Did you know that Eastern European countries, including Russia, originally received their Christian heritage from the Greek Orthodox church (coming out of Byzantium) rather than the Roman Catholic Church (and which many are more accustomed to)? For this reason, the more you know your Greek the easier for you to understand Eastern Europeans and their cultural roots. With this thought to bear, here to give you a little, quick *Greek* for some who may sorely need it is "The Hymn to Zeus" by the Stoic philosopher Cleanthes who lived shortly after Alexander the Great. As I just got through saying to someone, if you read it, you will see that age does not detract from its meaningfulness; while recollecting that the equivalent of "Word" is Logos, is spoken language, is Reason, is Ratio. (The original from which this transcription is taken can be found at <http://www.mircea-eliade.com/from-primitives-to-zen/139.html> )

"Most glorious of immortals, Zeus  
The many named, almighty evermore,  
Nature's great Sovereign, ruling all by law  
Hail to thee! On thee 'tis meet and right

"That mortals everywhere should call.  
From thee was our begetting; ours alone  
Of all that live and move upon the earth  
The lot to bear God's likeness.  
Thee will I ever chant, thy power praise!

"For thee this whole vast cosmos, wheeling round  
The earth, obeys, and where thou leadest  
It follows, ruled willingly by thee.  
In thy unconquerable hands thou holdest fast,  
Ready prepared, that two-timed flaming blast,  
The ever-living thunderbolt:  
Nature's own stroke brings all things to their end.  
By it thou guidest aright the sense instinct  
Which spreads through all things, mingled even  
With stars in heaven, the great and small-  
Thou who art King supreme for evermore!

"Naught upon earth is wrought in thy despite, O God.  
Nor in the ethereal sphere aloft which ever winds  
About its pole, nor in the sea-save only what  
The wicked work, in their strange madness,

Yet even so, thou knowest to make the crooked straight.  
Prune all excess, give order to the orderless,  
For unto thee the unloved still is lovely-  
And thus in one all things are harmonized,  
The evil with the good, that so one Word  
Should be in all things everlastingly.

"One Word-which evermore the wicked flee!  
Ill-fated, hungering to possess the good  
They have no vision of God's universal law,  
Nor will they hear, though if obedient in mind  
They might obtain a noble life, true wealth.  
Instead they rush unthinking after ill:  
Some with a shameless zeal for fame,  
Others pursuing gain, disorderly;  
Still others folly, or pleasures of the flesh.  
[But evils are their lot] and other times  
Bring other harvests, all unsought-  
For all their great desire, its opposite!

"But, Zeus, thou giver of every gift,  
Who dwellest within the dark clouds, wielding still  
The flashing stroke of lightning, save, we pray,  
Thy children from this boundless misery.  
Scatter, O Father, the darkness from their souls,  
Grant them to find true understanding  
On which relying thou justly rulest all-  
While we, thus honoured, in turn will honour thee,  
Hymning thy works forever, as is meet  
For mortals while no greater right  
Belongs even to the gods than evermore  
Justly to praise the universal law!"

Frederick C. Grant, translator, *Hellenistic Religions* (New York, 1953), pp. 152-4.

~~~~~\*~~~~~

More music from the Bach family -- this time the Flute Concerto in D Minor, 3rd mv. (Allegro di Molto)
by Carl Philipp Emanuel Bach; with Milos Jurkovic, flautist, and the Slovak Chamber Orchestra under
Bohdan Warchal.

See: http://www.youtube.com/watch?v=Q4R77zr_wNk&feature=related ["Carl Philipp Emanuel Bach:
Concerto in D Minor, Part 3"]

~~~~~\*~~~~~

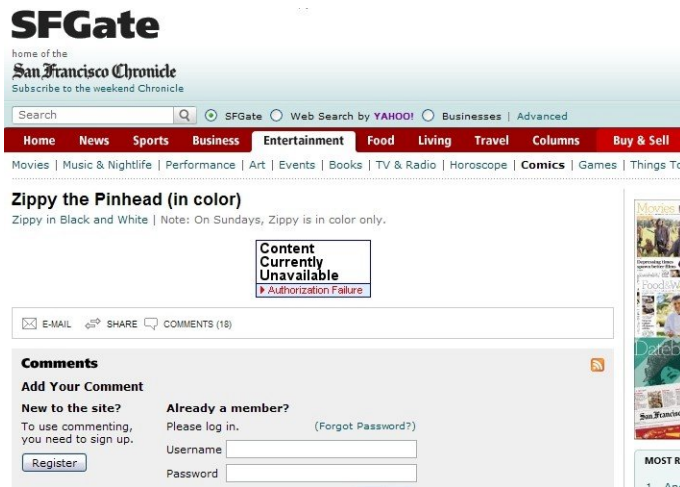
No Zippy the Pinhead, but at least we can still watch Debbie Gibson videos.

See: <http://www.youtube.com/watch?v=ldE800eFJps> ["Debbie Gibson-Shake Your Love"]

~~~~~\*~~~~~

"Authorization Failure"

Day 4 in the ongoing Zippy the Pinhead hostage stand-off. (Notice also, now they have it so that you can't even *see* people's posted comments [as you could previously] without signing up for SF Gate.)



~~~~~\*~~~~~

Repeat after me -- *The great hoodlum and his dirty tricks!*

(Now you know just about everything there is to know about anything worth knowing.)

~~~~~\*~~~~~

Though the demon that haunted Israel pretended to be God, and many mistakenly believed him to be so, it by no means follows that God Himself was merely a demon haunting Israel.

~~~~~\*~~~~~

Now if only someone would re-release the Neville Mariner and the Academy of St. Martin in the Fields version of this Johann Christian Bach harpsichord concerto (in A major); which, believe me, is not easy finding on CD in any case (regardless of who performs it.)

See: <http://www.gunjones.com/musicvideos.html>

[J.C. Bach: Harpsichord concerto in A major, 2 mv. Andante ma non troppo - Huguette Dreyfus and Tokyo Solisten]

~~~~~\*~~~~~

...but is that the higher vision? Is that the higher view? Is that real justice? Is that true peace?

~~~~~\*~~~~~

*Just like a good neighbor...*



The above ad, as you already know, is no rare, out of the way anomaly, and crass tastelessness and stupidity we find in recent years omnipresent in previously hallowed halls of business and industry. How is it persons so obviously lacking in basic intelligence could so dominate society, law, and the economy? The answer is this, as we have said here numerous times before, is that it is not regular flesh and blood people who have the power and run or have final say over almost everything but these criminal spirit people I write about; and these govern by way of intermediaries. Now what is somewhat amusing is that these intermediaries and who are witchcraft people, although dead ringers for Jerry Mahoney or Knucklehead Smiff, will see themselves as highly sophisticated and shrewd operators themselves; given as they are to believe all manner of outlandish nonsense and foolishness; sprinkled, for effect, now and then with some occasional truth or otherwise legitimate insight. So bowled over are they by the smarts, cunning, sophistry, and magic of spirit people that they brush aside with contempt all solid learning, true science, honest faith and centuries of humanitarian culture and tradition, and trust rather to the authority of Ulrek, Vultor, Edrow, and Grugthrax over time honored wisdom, morals, and sound thinking and judgment.

To give you an idea of the ridiculous sort of world and state of mind such go between live and think in, I saw this episode from "Land of the Giants" the other day, "The Secret City of Limbo" (1970); which will furnish you with one example of what these kinds of people see higher intelligence as; and which episode you can watch at <http://www.imdb.com/video/hulu/vi1358299161/> I believe I could wax eloquent commenting on the various parallels betwixt the fiction presented here and real life, but will leave it for you to "spot the looney" yourself.

~~~~~\*~~~~~

Down through the many ages of history people, and even animals, have been punished for doing something wrong; including being executed, tortured, sent to prison, etc. *And yet* there are criminal spirit people who not only continue to wildly get away with murder, but are enriched with millions even billions of dollars, and are allowed an honored place in human society. Disdain then the would-be authority that permits this and similar hypocrisy and cheating, and say along with me "Give me liberty (from such) or give me death!" and "Once and for all -- put Satan the Great and his friend, the horror of the magician, where they belong -- the penitentiary!" (I myself am, and have been, in it solely for the purpose of rescuing and or protect the helpless and innocent, thinking especially of the animals and children; otherwise I would no wise have suffered end endured such an oafish regime and dirty rotten bunch of cheaters and hoodlums [tolerated in the name of religion!] so long.)

~~~~~\*~~~~~

Well, that's damnation for you. He *would* ruin the internet -- that's just the kind of person he is.

~~~~~\*~~~~~

As I said to someone just yesterday....

The mass media these days itself is a criminal, and yet it is they -- NOT just, honest, impartial, rational, and sober public discourse -- who will tell everyone who and what criminal is supposed to be. As for the legal system, they are owned by the same people, only worse.

~~~~~\*~~~~~

Tina Turner is so amazing that at times she even makes James Brown look like Lawrence Welk; so that *this* evidently is what Ponce de León (as it turns out) was looking for. I myself saw Tina in concert once, and she's everything you see and hear in such videos, *only more*.

See: <http://www.youtube.com/watch?v=BfdblCIHONc> ["Tina Turner - River Deep, Mountain High (Tina Turner, One Last Time DVD - 2000)"]

~~~~~\*~~~~~

It would be possible to post the original film sequences, with concomitant music, from "Les parapluies de Cherbourg" (1964, "The Umbrellas of Cherbourg") starring Catherine Deneuve and Nino Castelnuovo, but I will forbear doing so for two reasons: 1) The singing is dubbed; Geneviève Emery and José Bartel are the real vocals; and although "Les parapluies" has a very nice "arty" look to it with good shot composition, the script is rather trite, soap opera stuff and simply not worthy of Michel Legrand's inimitable score. For a good Jacques Demy film, I'd suggest instead "Les demoiselles de Rochefort" (1967, "The Young Girls of Rochefort"), also with Deneuve, and which is far more cinematically scintillating. However, if despite these reservations, you'd still rather see the singing sung in "Les parapluies," you can catch the same at <http://www.youtube.com/watch?v=f7Unnx5eLbk&feature=related> -- as a matter of fact, if you look further, I understand you can catch the whole movie there as well.

See : <http://www.youtube.com/watch?v=f7Unnx5eLbk> ["Love theme from "Les parapluies de Cherbourg" (1964)"]

~~~~~\*~~~~~

I continue, I'm sorry to say, to be disgusted and appalled by the scurrility, the distortions, cheap shots, the hypocrisies, and the crowd placating rhetoric and sophistry of much of the patristic writings; all of which serves as a reminder that one must never blame religion itself for the faults ascribe to it, but rather dishonest, furtive, and irrational religion; because aside from criminal spirit people themselves (and who are the guiltiest people and the greatest force for evil the world has ever known), dishonest, etc. religion must rank as one of the principal causes of misunderstanding, immorality, and strife among mankind. Yet, again, the fault is by no means religion itself, but rather mendacity, secrecy, and feeble logic and argumentation; which not a few exponents and practitioners of religious faith, down through history, have evidently seen as their God given right and entitlement.

~~~~~\*~~~~~

I think this group *is* one of the craziest I ever knew. *That's* the problem.

~~~~~\*~~~~~

Save your breath.

It's not you. It's the demon in you talking.

You can't help it...

I know...

You don't know what you're doing really...

So just...just...go mind your own business, why don't you?

~~~~~\*~~~~~

“That’s Entertainment...”

See: <http://www.youtube.com/watch?v=q5Y3UIG58f4>

["The Battle of the Groups (The Manhattans, Cadillacs, Drifters, Temptations & Four Tops)"]

~~~~~\*~~~~~

If you can't stop feeling bad, it can only be from one of two inducements: a.) These criminal spirit people and or their regular people servants are continually around or in your personal vicinity and you can't get away or get rid of them, and or b.) you somehow or some way are thinking the way such people think. Remember also that we are living in most dreadful times, and, in the case of the United States, at one of our nation's most perilous and truly dire moments in all its history; when organized crime, empowered by Hell and warcraft, is actually or potentially more powerful than law, government, legitimate business, and church, synagogue, etc. combined. If then you do feel more bad than you think, you should or would, know that there are, to say the least, very strong and compelling reasons why this is the case.

Some might pose, "If it is as bad as all that, how come there are some who express themselves as still being content and jocund despite all what you say?"

Because a.) such seemingly satisfied people see themselves as altruistic *and* practical by compromising and agreeing to such people's fellowship, and or, by definition and the same token (unless they are acting out of sincere and heartfelt Christian charity) b.) they do not really think to begin with.

~~~~~\*~~~~~

The Best of the "Mohicans"

No matter how much "civilization" progresses and advances, there will always have been and will be people who long to live in a cabin or other dwelling deep in the forest or some other far off place by the sea or in the wilderness. This, naturally, has been one of the great appeals of James Fenimore Cooper's "Leatherstocking" and other novels. And while it is true, as Mark Twain asserts, that Cooper's skill as a writer on occasion leaves something to be desired (Twain uses much stronger language than this), the fact is Cooper, in my opinion, had more to say or impart than Twain. At least, I've always felt that way; and I'll take his idealistic, if not equally auspicious, forays at adventure and the sublime over Twain's shallow sarcasm and cornball humor any day -- or just about any day at least.

Certainly among American novelists, Cooper, like Twain, has been singularly fortunate in the number of films and television programs that have been based on his works. And as someone who has usually found not a little enjoyment in them, I thought it would be a good idea to give some *quick* reviews of some of what I personally adjudge to be among the best of these films, etc. As with Cooper's writings themselves, these movies and shows invariably fall short at times of what we want and expect; and it is not unknown to every now and then find in them some amount of goomeristic pandering (e.g., the religiosity of vengeance) -- though this, of course, is no fault of Cooper's but rather Hollywood; so there is as yet no *five star* rendering, loosely based or otherwise, of any of Cooper's works. Yet, on the positive side, at least it is interesting in watching them to see what one film picks up on that another misses; such that taking in and watching them all you get an interesting picture of or insight into Cooper's vision that no single film or show alone succeeds in capturing.

* "The Last of the Mohicans" (1920) ****1/2

Clarence Brown and Maurice Tourneur's "Mohicans," and starring Wallace Beery (who prior to the making

of this film had been the husband of Gloria Swanson), does not to my knowledge survive intact (though I may be mistaken); yet from the version I saw of it some years back, and which was missing a reel or two, it's a solid film with artistic classiness and sophistication to it sorely lacking in its 1930's counterparts.

* "The Deerslayer" (1920) ****

Originally titled "Lederstrumpf," and "Der Wildtöter und Chingachgook"

This German silent film version of "The Deerslayer," cast with Bela Lugosi as Chingachgook, is surprisingly authentic and faithful to the book.

(You can download and catch this for free at <http://www.archive.org/details/TheDeerslayer1920>.)

* "The Last of the Mohicans" (1932) ****

This 12 part serial boasts a rather all star cast, including Harry Carey, Hobart Bosworth (one of silent films very earliest stars), Yakima Canutt, Mischa Auer, Junior Coghlan, and Walter McGrail (who co-starred with Mabel Normand in "Suzanna" [1922]); with sound done by the "Disney Film Recording Company." The story-line used is a far cry from Cooper's original, and more resembles a conventional 1930's Western, albeit one set during the French and Indian War. Yet at the same time, like such Westerns, it makes ample use of the great outdoors and Carey creates a terrific, no-nonsense, rough and tumble Hawkeye. Junior Coghlan as Uncas represents the only time that character has ever been portrayed as a very young teenager; while Bob Kortman as Magua is both menacing and naively amusing, and yet with some sympathy given to his character. This said, it is better to view this serial as a series of television programs than a movie; given its length and sometimes haphazard continuity.

* "The Last of the Mohicans" (1936) ***

The treatment of the Indians in the Randolph Scott version of Cooper's novel tends to be somewhat condescending; Chingachgook is almost Hawkeye's manservant than his partner; though there is permitted a little bit of romance between Uncas and one of Col. Munro's daughters (as was seen in the Brown-Tourneur adaptation.) While it has some good touches, particularly in its portrayal of some the British officers, it suffers I think from being unduly violent and brutal (similar to how it is with films these days, ironically.) But this is somewhat made up for by the end of the film; when the drama begins to pick up and draw your interest and empathy.

(This film can be seen on YouTube at: http://www.youtube.com/watch?v=1o8zx_6TVJo&feature=fvsrc)

* "The Last of the Mohicans" (1971) ****1/2

The BBC's version of "LOTM" produced in the 70's is in some ways my favorite; though people still, rightly or wrongly, object to its having whites playing the main Indian roles at so late a date, and its over reliance on interior shooting. Nonetheless, the cast and script are all otherwise excellent, and I didn't hesitate a moment to procure my copy when I first learned it was out in DVD.

* "The Last of the Mohicans" (1977) ****1/2

Shick Sunn Classic's "LOTM," with Steve Forrest, Ned Romero, and Don Shanks (Nakoma from "Grizzly Adams") has everything the BBC version lacked: lush exteriors, a real "man's man" Hawkeye (not seen since Harry Carey), and actual Indians as actors. Yet it has less of an 18th century feel than the British version while suffering from the inexcusable aberration of having the film's narrator (David Gamut) being killed mid film. Check iOffer.com

* "The Deerslayer" (1978) ****

Again with Steve Forrest and Ned Romero. Allowing for some totally unbelievable action sequences, this follow up on the 1977 "LOTM" is all in all pretty good -- could have been better -- but still pretty good. See [iOffer](http://iOffer.com).

* "Hawkeye" (1994) ****1/2

Although short lived, this 90's Stephen J Cannell tv series with Lee Horsley and Lynda Carter and based on Cooper's character has enough remaining episodes to make for substantial viewing. Once more, some of the story points are occasional too incredible and "television-ish" to believe, and there's too much Spielberg-

esque mood music also, but Lee Horsley is especially likable in the role, and we get a interesting dose of feminism with Lynda Carter's character, and a more liberal view of Native Americans than we were hitherto accustomed to see. See iOffer.

Later Note. To our list we can add Sam Newfield's (in cooperation with the Canadian Broadcast Company) 1957 tv series "Last of the Mohicans" with John Hart and Lon Chaney, Jr. **** Very good as both 50's nostalgia and straight-forward tv entertainment; with John Hart's Hawkeye being conscientiously family friendly; not unlike George Reeves' "Superman" of the same era.

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Now *this* (for those who in case wondered) is *real* Heaven....

(1) <http://www.youtube.com/watch?v=KUw77webuzg> ["Handel - Concerto for Oboe in G minor, No.3 HWV 287, 3rd part" - Capella Istropolitana with Richard Edlinger]

(2) <http://www.youtube.com/watch?v=4WeyYzERatA&feature=related> ["Domenico Cimarosa (Oboe concerto C major)-1-Introduzione:Larghetto" - Kammerorchester Arcata Stuttgart w/ Patrick Strub; Lajos Lencses (oboe)]

(3) <http://www.youtube.com/watch?v=UPyFBUCwDZk&feature=related> ["Concerto Oboe op.9-2 Adagio" - by Albinoni, peformer?]

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Genesis of the Demonist

Envision, if you would, this person who was so jealous and overwhelmingly desirous of being the center of attention he was driven, as he felt, to do the wrong thing in an extreme, indeed heinous, way. At the same time, the use of excessive violence, mendacity, and deception brought him great material power such that he reasoned, "If doing the wrong thing to such an extreme degree brings me so much power, there must be something very good in it -- indeed, good that is divinely ordained."

The problem was that for all benefit he obtained by doing evil, he lost out on an even far greater amount of other kinds of worthwhile and valuable good; in fact, kinds of good that were as and more valuable than the good he could achieve by his compound of violence, fear, lying, and other crime. This result neither helped his already envious disposition; moreover, in order to make himself feel less bad and justify himself, he before long felt it was necessary to get others to be very guilty along with him; while still insisting there was good to be had in doing the wrong thing in an extreme way; again, even though reason and the cost-benefit analysis of the matter were against him.

Now since this person was of such a nature as to possess a kind of longevity that extended centuries, even millennia, he thought he would utilize the coercive power he did gain and have to interject his self-serving values and ethics into religion, and thereby encourage them to think it was God's purpose that people should learn to accommodate themselves to extreme evil; and that extreme evil was God's way of imparting greater meaning and wisdom to our lives. Though, as facts had already demonstrated, the economics of his pro-evil ideas had proven to be overtly and indubitably false, he, nonetheless, and in all his vanity and pride remained determined to cash in and make good on what was, after all, *really* his big mistake.

So that maneuvering and insinuating himself so as to play a high profile and influential role in religion, he led others to think that excessive evil could be transformed into a great good -- as a way of manifesting God's greater goodness; and that to question this was to question God's power of doing good and remedying the effects of extreme evil; and, further, those who opposed him this were to be seen as ungodly

and self-righteous -- even though, as any intelligent and informed person could see, he was *really* doing all this out of self-pity and an obvious need to vindicate his own folly, error and conceit.

When to the dismay and surprise of not a few observers, people ended up believing and going along with him.

(This is, of course, far from being the whole story, yet it does at least, I think, give a preliminary and working picture of who and what it is we are dealing with.)

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The only person a tattoo ever actually looked good on was Popeye the Sailor.

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There is so very much of history we simply *don't* know and is a mystery. But just *imagine* if you did know it. I mean the *true* story. What would you know? Is or are there patterns to human events that would cause everything to, at last, make sense? Naturally, some assume or take for granted that there are. But then they themselves cannot possibly know most, let alone all, history. And yet what if they could? What would they know?

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The following was posted earlier today at the "Lee's Legion" page on Face Book.

*"Lafayette, We Are Here!"*

Did you know that when Lafayette was sent south to assist Virginia against Arnold and Phillips in early 1781 it was for a time seriously in question whether he could have proceeded? The British naval victory at the First Battle of the Capes (16 March 1781) deprived him of transports and 1,200 French troops which were to have been brought by Admiral Destouches; to make things worse many of his New England and New Jersey men were on the verge of desertion for lack of pay combined with a pronounced dislike of being marched so far south. To remedy matters, Lafayette dug into his own pockets, and as Marshall states purchased "shoes, linen, spirits, and other articles of immediate necessity for the detachment. Having made these preparations for the campaign, he marched with the utmost celerity to the defence of Virginia." *Life of Washington*, vol. IV, p. 425. What might have been the result one wonders had he not done so. Would there have been no Yorktown?

With this in mind, I would respectfully ask any to consider donating to the frigate *Hermione* Project -- organized to celebrate and reconstruct the vessel that carried Lafayette to America. To do so (with adult memberships starting at 25 Euros) and find out more, follow the attached website link. What more meaningful way to celebrate this year's Fourth of July than to now show our appreciation for the generosity the Marquis evinced while in Baltimore?

<http://www.hermione.com/en/>

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From whence do these sick and depraved notions of ultimate torture and degradation have their origin? Holiness? Trust me, these ideas, when spoken of and or applied and administered *literally*, come and come only from criminal spirit people and no one else. For what person of virtue, and in all calm and sobriety, could wish them, again literally? That certain evil men would subject others to Hell, we can understand, but clearly we would not impute to God the character of an evil man. Therefore, the only ones who could fall

victim to Hellish or related torments must be one who is taken captive or else one who willingly consorts with deliberately evil people, and thus places himself at risk. Ergo avoid and defend yourself against such, spiritually, morally, intellectually, and physically -- whether they be spirit persons or otherwise.

This comes from *The Doctrine of Eternal Hell Torments Overthrown: In three parts* (1833) by Samuel Richardson, and who, as you can see by the title, argues against the teaching of eternal damnation taken in a non-figurative sense.

"The Protestant writers confess that Mat. v. 22. xxv. 41, 46, Luke xii. 5, are to be understood of the fire of the valley of the son of Hinnom, which is *Tophet*; so Mr. Cartwright, Dr. Fulke, Mr. Trap, and the late Annotations on the Bible, and others, for *in danger of hell-fire &c.* read, in danger of being burned in the valley of Hinnom, or *Tophet*;— the *damnation of hell, gehenna*; they interpret these places of the valley of Hinnom, or *Tophet*, which place was near to Jerusalem, where they offered their children to Moloch, Josh. xv. 8. King Josiah *defiled Tophet, the valley of the son of Hinnom, that no man might make his son or daughter pass through the fire to Moloch*, 2 Kings xxiii. 10. Josiah commanded all the carrion of the city of Jerusalem to be carried into that valley, and burned there, that the carrion might not annoy the city; thither, saith David Chimchi, were carried all the filth and unburied carcasses, to be burned. The Sanhedrin of the Jews, for some offences, sentenced the bodies of the offenders to lie unburied in that valley, to burn with the carrion cast there, which, among the Jews, was considered a great disgrace; and for offences most criminal, they burned the offenders alive in that valley. They placed the malefactor in a dunghill up to the knees, and put a towel about his neck, and one pulled it one way and one another way, till being strangled he was forced to open his mouth; then they poured scalding lead into his mouth, which went down into his body, and so burned his bowels; *Talmud in Sanhedr.* Per. 7. Mr. Cartwright saith, the Jews sent thither their guilty to be burned in that valley, and those they burned there they dealt with as guilty." [pp. 14-15]

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Preface to David Hartley's *Observations on Man: His Frame, His Duty, and His Expectations* (1748):

"The Work here offered to the Public consists of papers written at different times, but taking their rise from the following occasion.

"About eighteen years ago I was informed, that the Rev. Mr. Gay, then living, asserted the possibility of deducing all our intellectual pleasures and pains from association. This put me upon considering the power of association. Mr. Gay published his sentiments on this matter, about the same time, in a Dissertation on the fundamental Principle of Virtue, prefixed to Mr. Archdeacon Law's Translation of Archbishop King's *Origin of Evil*.

"From inquiring into the power of association, I was led to examine both its consequences, in respect of morality and religion, and its physical cause. By degrees many disquisitions foreign to the doctrine of association, or at least not immediately connected with it, intermixed themselves. I have here put together all my separate papers on these subjects, digesting them in such order as they seemed naturally to suggest; and adding such things as were necessary to make the whole appear more complete and systematical.

"I think, however, that I cannot be called a systemmaker, since I did not first form a system, and then suit the facts to it, but was carried on by a train of thoughts from one thing to another, frequently without any express design, or even any previous suspicion of the consequences that might arise. And this was most remarkably the case, in respect of the doctrine of *necessity*; for I was not at all aware, that it followed from that of association, for several years after I had begun my inquiries; nor did I admit it at last, without the greatest reluctance.

"There are two things in these papers, which require a particular apology. First, The imperfect state in which they are presented to the reader. Secondly, The great freedom which I have used in respect to all orders of men in the conclusion of the Second Part.

"As to the first; If the reader will be so favourable to me as to expect nothing more than hints and conjectures in difficult and obscure matters, and a short detail of the principal reasons and evidences in those that are clear, I hope he will not be much disappointed. However, be this as it will, I have in one part or other of these papers alleged all that I know material, in support of my system; and therefore am now desirous to recommend it to the consideration of others.

"I have tried to reconcile such inconsistencies, real or apparent, and to cut off such repetitions and redundancies, as have arisen from my writing the separate parts of this work at different times, and in different situations of mind. But I have still need of great indulgence from the reader on these and other accounts.

"As to the second thing; I can truly say, that my free and unreserved manner of speaking has flowed from the sincerity and earnestness of my heart. But I will not undertake to justify all that I have said. Some things may be too hasty and censorious; or, however, be unbecoming my place and station. I heartily wish, that I could have observed the true medium. For, want of candour is not less an offence against the Gospel of Christ, than false shame, and want of courage in his cause.

"Some persons may perhaps think, that I ought not to have delivered my opinions so freely and openly, concerning the necessity of human actions, and the ultimate happiness of all mankind; but have left the reader to deduce these consequences, or not, as should appear most reasonable to him. But this would, in my opinion, have been a disingenuous procedure. Besides, these tenets appear to me not only innocent, but even highly conducive to the promotion of piety and virtue amongst mankind. However, that no one may misapprehend me to his own hurt, I will here make two remarks by way of anticipation.

"First, then, I do not where deny practical free-will, or that voluntary power over our affections and actions, by which we deliberate, suspend, and choose, and which makes an essential part of our ideas of virtue and vice, reward and punishment; but, on the contrary, establish it (if so plain a thing will admit of being farther established) by shewing in what manner it results from the frame of our natures.

"Secondly, I do most firmly believe, upon the authority of the Scriptures, that the future punishment of the wicked will be exceedingly great both in degree and duration, i. e. infinite and eternal, in that real practical sense to which alone our conceptions extend. And were I able to urge any thing upon a profane careless world, which might convince them of the infinite hazard to which they expose themselves, I would not fail to do it, as the reader may judge even from those passages for which I have above apologized."

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I don't want to have anything to do with *those* people, and it goes without saying I certainly don't want to go to their Heaven either.

Nor am I so sure I will be able to turn into a rock after I die in order to avoid both.

Now surely those animals are very good, patient, ordinarily kind, and humble. I wonder then if it isn't possible to get a job in *their* Heaven?

~~~~~\*~~~~~

Necessary Reminders in Dangerous Times.

1. Unless you are their accomplice, you are not responsible for the harm a terrorist, pirate, ghost, gangster, devil, or other criminal does to someone else; irregardless of their, say, blackmailing you to prevent them hurting another. *They* are accountable for what *they* do, not you; again, unless you are their willing partner or accomplice.
2. Evoking awe and fear out of others does not necessarily imply goodness, let alone divine goodness.
3. In a war you must keep fighting till it actually ends, whether or not you are losing or winning.
4. Salvation and what is Right to do are always consistent and comport with right reason and honest truth.
5. We are not alone. There *are* meddling spirit people in human affairs, and there (just about) always were.
6. The keys to *all* power are held by someone or other's *judgment* -- the only question is whose judgment?
7. For every action there is an equal and opposite reaction.

~~~~~\*~~~~~



I know the feeling...

~~~~~\*~~~~~

I said to him, "If you *get to be interesting too*, then so does 'speelburg.'" And he said "No, *it's not the same thing*." And I said, "Oh, yes, *it is the same thing*."

~~~~~\*~~~~~

"Don't *listen* to what I'm telling you -- just *do* what I say!"

~~~~~\*~~~~~

Ideally, one's ego or emotional preoccupation with self should only require as much attention, care and maintenance as you put into your home's water heater; a little does and should go a long way.

~~~~~\*~~~~~



"Now Steve and the magician will need a billion -- they, after all, had a poor childhood. As for the rest of you people, you're going to have to be tortured, raped, imprisoned, maimed, and or murdered..."

Now wait just a minute...!

"I'm sorry...I'm sorry, but that's just how these things are."

~~~~~\*~~~~~

You need God in the sense that more durable and lasting power, existence, and certitude consist in oneness and harmony, and these are possible only in and through God who, among other self-evident, reasonable, and intuitive definitions of Him, *is* supreme oneness and *is* supreme harmony. For how can there be greatest power (including greatest peace) without harmony and without oneness? And how can there be or you have higher oneness and greater harmony without God?

~~~~~\*~~~~~

When we talk about art hoaxes, as in, say, the films of Dwaine Esper, O'Dale Ireland, Arthur Wontner, Phil Tucker, and whom we've made reference to on more than one occasion, it should be understood that we are talking about regular (flesh and blood) people being used by witchcraft spirit people and who are master forgers to create such works attributed to these bogus and fictitious artists and celebrities. It is the spirit people who *have* or control the film makers or artists, and which latter are used as tools and mechanical technicians to carry out the spirit person forger's wishes and design. The regular person used may have some amount of input and perhaps influence the tone of the counterfeit work. Otherwise everything is done under the guiding supervision and direction of the master forger.

Although my fondness for Washington Irving goes back to my early childhood, it was only recently that I learned about the purported work of one "John Quidor," who ostensibly painted a number of early to mid 19th century paintings using some of Irving's famous works, such as "Dietrich Knickerbocker," "Rip Van Winkle" and "Legend of Sleepy Hollow" as sources for his pictorial subjects. (If you do a search with Google "Images" under Quidor's name you can see samples of his paintings.) At first I was delighted and marveled at the discovery only to shortly after start becoming suspicious as I had more time to examine them; such that now I am inclined on the side of dismissing these paintings as hoaxes and "John Quidor" himself a fabrication.

While I don't want to use the occasion of this present writing to explain why I think the Quidor pictures themselves are fakes, I would, however, give you a few pointers to assist you in identifying and spotting a witchcraft concocted counterfeit. Although I do not claim that I myself am and can *never* be deceived by a counterfeit, I have learned a thing or two in the course of encountering hoaxes and in dealing with witchcraft people, both regular and spirit persons, to at least speak *something* on the subject.

1. Witchcraft people, if not themselves somehow inherently given to murder, are under the spell and influence of the spirit of murder, including bitter hatred. Consequently, in a witchcraft hoax one invariably finds a proclivity to mock and denigrate people, say such as are portrayed in a film or painting; accompanied by a pronounced absence of real love and sincere affection toward people. Such witchcraft people can like someone, but more rather how one likes a sandwich, rather than liking someone in the ordinary sense of what that means.
2. Although sophisticated spirit people often know their history well (having usually and literally *been there*), anachronisms sometimes pop up to give the hoax away. In the case of the Quidor paintings, the style used has aspects of 20th illustrators says from the 20's, 30's, or 40's; while the colors are sometimes such as one almost never sees in early to mid 19th century painting.
3. Witchcraft counterfeiters are typically given to the eccentric and outlandish to a degree that is often both sick and unnatural; at least such that an attentive, informed, and sensitive person can or will be able to recognize such tendencies; all the more so if they are acquainted with the spirit of the given historical period or genre being faked.
4. If you go to research an artistic piece that *is* a forgery, you are more than likely bound to find either an obvious lack of documentation, or else documentation that is itself suspicious, and this last may be perhaps a most useful clue in determining the authenticity of a given work.

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See: <http://www.youtube.com/watch?v=4gPxSBNW5eA> ["American Breed - I'm gonna make you mine"]

*Later Note.* For fun, I threw together another SRO page -- this time "Soul, Rockin' & Obscure" *Psyches Out!* at <http://www.gunjones.com/youtube-sro1.html>

A couple of these songs are actually quite haunting -- especially to hear them now. In any case, give a listen, and you are guaranteed *a trip* either way.

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Ripped (out) from today's headlines: *"The Demonist Baffles Modern Science!"*

~~~~~\*~~~~~

Imagine being fooled by a snake. Would make you feel kinda stupid, now wouldn't it? And if you suffered as a result (of being fooled), who could you blame but yourself for being so dumb?

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Students must at some point come to and be given to understand that much learning and that is very valuable and important (including higher learning) *is* not infrequently like a blow to the head, and which one's pride must be disciplined and prepared to willingly suffer. Even so, and despite the zealous, indeed fanatical and religious, sentiments some guardedly harbor, it does not follow that every blow to the head is learning.

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*Test Your Logic!*

All people, animals, plants, and things must decay, be injured, and die or perhaps die.

Ergo et quod est demonstrandum, *they* (the *Demonist*, et al.) are the one's with authority over, supervising, and in all the most important respects in charge of such processes and events.

*Later Note.* Here, to illustrate my earlier point how scripture sometimes needs to be more closely scrutinized, it seems Hebs. 2:14-15 could surely stand some clarification and qualification.

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If you don't feel up to praying to or pleasing God for your own sake (let's face it, sometimes we are ourselves too fed up with what goes on), then think of doing so for someone else's sake and whom you love.

~~~~~\*~~~~~

If you don't believe there are infinite (or, at least for us mortals, nigh on infinite) good to better songs possible, then you don't think every star or galaxy could have at least one good song of its own.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=Lq9z5IV3ulQ> ["Slade - Run Runaway"]

~~~~~\*~~~~~

"Millions for defense; not one cent for tribute!"

My own approach is this.

I suffered and put up with these criminal maniacs (as discussed in my "New Treatise" and "Narrative") solely for the sake and purpose of protecting and rescuing some animals. But for these cats I had adopted, I would and would have been able to get out of this truly hellish dilemma and predicament in which I have been subject to these past 18 years and more. Now often it has been implied and as much as intimated by

some of these very same ghosts who've harassed me that I will be compensated for my trouble in the way of a heavenly reward, or something similar or along those lines. My attitude, in response, is to say I put up with them exclusively for the benefit and care of children and animals, and if these last are safe from the threat of satanic evil, such as these ghosts and their regular people henchmen represent, I could care less about living otherwise in the same universe with such literal fiends and monsters. But let these children and animals be safe, and I respectfully petition the Almighty to let me go to sleep, and in peace, forever and perpetually after I die\* -- and you can keep all of the rest. Who cares! In short, life is otherwise not worth living if one has to share the same cosmos with Satan the Great, dumbbell the magician, and "steeven speelburg" (the trained, billion dollar canine belonging to the former two; who, or similar, they routinely send around to bark at me) -- but for the sake of safeguarding and rescuing the defenseless, helpless and innocent. Indeed, but for concern for the latter, I would as leave pray for my own death rather than endure, howsoever blessed and rich my personal circumstances otherwise, having anything to do with such continually pampered and indulged criminals being anywhere within a 1,000 miles of me.

\* With God all things are possible.

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True, there are circumstances when someone can judge, sentence, and punish your body even though they themselves are in the wrong, or even very much in the wrong. But as far someone judging whether you are actually right or wrong or not (or more in the right or more in the wrong or not), this can only be done if those judging are themselves in the right, or at least as much or more in the right than those being judged.

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Would that more celebrity websites were less *my career* and more *my work*.

~~~~~\*~~~~~

Just because his mind is very ancient doesn't necessarily mean that it's a good mind (or as good a mind as you are led to believe), and if you get ensnared and tied up in his dishonest and secretive way of thinking (while in the process abandoning right reason and basic humanity) because you are in awe of his miraculous powers and seemingly timeless existence, it's a mere matter of time before you end up in mental and emotional bondage to that mind, and at the exclusion of all others. (And that, I submit, is not freedom.)

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I went through that recent set of "SRO" songs I'd told you about a few days ago, and aside from being stunned almost beyond wonder by "Golden Earrings" with The Sadly Mistaken, most of the other songs, I am sorry to say did not terribly interest me. However, since it is as if I had promised you something, I went over to YouTube and selected and assembled my own try at the same sort of thing, and came up with ten videos that I think are and get the "all right" or better. Ten is too many to post here, so I made a special page for them, and to which you are directed, at: <http://www.gunjones.com/youtube-sro.html>

*Later Note.* I've since and also added "Golden Earrings" to the aforesaid page.

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Although last week I had made reference to some of the *deficiencies* of patristic literature, I did not want to leave the false impression that the Church Fathers, as reflected in Ante-Nicene writings, and including those who did err on a point or two (such as I had mentioned), were all, or necessarily, without philosophical shrewdness, impartiality or acumen. Well, if I did, of course I intended to do no such thing. Case in point with respect an instance of salient insight on the part of one of them, last night I attained to

the following passage in Athenagoras and which provides a most fascinating explanation, and that is pregnant with varied implication and meaning, for why there is evil and what evil is. While the proceeding passage has its antecedent and parallel in Aristotle (as Athenagoras' text notes) and the then also fashionable Neo-Platonists, such as Ammonius Saccus and Plotinus (though who came along later than Athenagoras), such epistemological-cosmological perspective becomes all the more intriguing when adopting or taking up such notions from a Christian viewpoint; for whereas the Greeks were concerned exclusively with the rational mind, monadicity and ineffability of THE Being (i.e. God), Christianity interjects into the equation the idea of God having a compassionate heart as well, and which adds a profound nuance and subtle complexity to the notions of the Neo-Platonists. For the original from whence this came, see [*A Plea for the Christians*, chs. XXV-XXVII.](#)

"These angels, then, who have fallen from heaven, and haunt the air and the earth, and are no longer able to rise to heavenly things, and the souls of the giants, which are the demons who wander about the world, perform actions similar, the one (that is, the demons) to the natures they have received, the other (that is, the angels) to the appetites they have indulged. But the prince of matter, as may be seen merely from what transpires, exercises a control and management contrary to the good that is in God: --

"'Of times this anxious thought has crossed my mind,
Whether 'tis chance or deity that rules
The small affairs of men; and, spite of hope
As well as justice, drives to exile some
Stripped of all means of life, while others still
Continue to enjoy prosperity.'

"Prosperity and adversity, contrary to hope and justice, made it impossible for Euripides to say to whom belongs the administration of earthly affairs, which is of such a kind that one might say of it:-

"'How then, while seeing these things, can we say
There is a race of gods, or yield to laws?'

"The same thing led Aristotle to say that the things below the heaven are not under the care of Providence, although the eternal providence of God concerns itself equally with us below, -

"'The earth, let willingness move her or not,
Must herbs produce, and thus sustain my flocks,' --

and addresses itself to the deserving individually, according to truth and not according to opinion; and all other things, according to the general constitution of nature, are provided for by the law of reason. But because the demoniac movements and operations proceeding from the adverse spirit produce these disorderly sallies, and moreover move men, some in one way and some in another, as individuals and as nations, separately and in common, in accordance with the tendency of matter on the one hand, and of the affinity for divine things on the other, from within and from without, -- some who are of no mean reputation have therefore thought that this universe is constituted without any definite order, and is driven hither and thither by an irrational chance. But they do not understand, that of those things which belong to the constitution of the whole world there is nothing out of order or neglected, but that each one of them has been produced by reason, and that, therefore, they do not transgress the order prescribed to them; and that man himself, too, so far as He that made him is concerned, is well ordered, both by his original nature, which has one common character for all, and by the constitution of his body, which does not transgress the law imposed upon it, and by the termination of his life, which remains equal and common to all alike; but that, according to the character peculiar to himself and the operation of the ruling prince and of the demons his followers, he is impelled and moved in this direction or in that, notwithstanding that all possess in common the same original constitution of mind.

"They who draw men to idols, then, are the aforesaid demons, who are eager for the blood of the sacrifices, and lick them; but the gods that please the multitude, and whose names are given to the images, were men,

as may be learned from their history. And that it is the demons who act under their names, is proved by the nature of their operations. For some castrate, as Rhea; others wound and slaughter, as Artemis; the Tauric goddess puts all strangers to death. I pass over those who lacerate with knives and scourges of bones, and shall not attempt to describe all the kinds of demons; for it is not the part of a god to incite to things against nature.

"But when the demon plots against a man,
He first inflicts some hurt upon his mind.'

"[CHAP. XXVII.-- THE DEMONS ALLURE MEN TO THE WORSHIP OF IMAGES.] But God, being perfectly good, is eternally doing good. That, moreover, those who exert the power are not the same as those to whom the statues are erected, very strong evidence is afforded by Troas and Parium. The one has statues of Neryllinus, a man of our own times; and Parium of Alexander and Proteus: both the sepulchre and the statue of Alexander are still in the forum. The other statues of Neryllinus, then, are a public ornament, if indeed a city can be adorned by such objects as these; but one of them is supposed to utter oracles and to heal the sick, and on this account the people of the Troad offer sacrifices to this statue, and overlay it with gold, and hang chaplets upon it. But of the statues of Alexander and Proteus (the latter, you are aware, threw himself into the fire near Olympia), that of Proteus is likewise said to utter oracles; and to that of Alexander- "Wretched Paris, though in form so fair, Thou slave of woman" - sacrifices are offered and festivals are held at the public cost, as to a god who can hear. Is it, then, Neryllinus, and Proteus, and Alexander who exert these energies in connection with the statues, or is it the nature of the matter itself? But the matter is brass. And what can brass do of itself, which may be made again into a different form, as Amasis treated the footpan, as told by Herodotus? And Neryllinus, and Proteus, and Alexander, what good are they to the sick? For what the image is said now to effect, it effected when Neryllinus was alive and sick.

"[CHAP. XXVII.--ARTIFICES OF THE DEMONS.] What then? In the first place, the irrational and fantastic movements of the soul about opinions produce a diversity of images from time to time: some they derive from matter, and some they fashion and bring forth for themselves; and this happens to a soul especially when it partakes of the material spirit and becomes mingled with it, looking not at heavenly things and their Maker, but downwards to earthly things, wholly at the earth, as being now mere flesh and blood, and no longer pure spirit. These irrational and fantastic movements of the soul, then, give birth to empty visions in the mind, by which it becomes madly set on idols. When, too, a tender and susceptible soul, which has no knowledge or experience of sounder doctrines, and is unaccustomed to contemplate truth, and to consider thoughtfully the Father and Maker of all things, gets impressed with false opinions respecting itself, then the demons who hover about matter, greedy of sacrificial odours and the blood of victims, and ever ready to lead men into error, avail themselves of these delusive movements of the souls of the multitude; and, taking possession of their thoughts, cause to flow into the mind empty visions as if coming from the idols and the statues; and when, too, a soul of itself, as being immortal, moves conformably to reason, either predicting the future or healing the present, the demons claim the glory for themselves."

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*So Says The Heart*

She should not have such power.  
But I will give her her due;  
Saying "That was  
Some very good shooting."  
Though we do realize  
She could not possibly  
Have meant to aim.

So that now, thanks to her,  
I'm so delirious  
I must write *this*--

When before  
We'd gone separate ways,  
I was too busy to care.  
Yet now it seems  
One needs permission divine  
(or something like that)  
To dream of seeking her hand --

~~~~~\*~~~~~

I was a little surprised how well musically Banarama did after S. Fahey left, and allowing for the obvious dance-pop marketing, several of their songs turned out to be fairly decent; of which this is one...

See: <http://www.youtube.com/watch?v=b7gj-BOLzj0> ["Banarama - Every Shade of Blue"]

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I wish Fulton Sheen were still alive and with us. He sometimes says things in his sermons that puzzle me, and it would be nice to get his response or explanation on some of them; all the more so with question now before us of addressing scientifically the issue of spirit people. What exactly would he have said on this topic, I wonder?

Yet though it is not unusual for a listener to take exception to some of his reasoning, one can never deny his heart, good intention, and the wonderful power he had of expressing himself. And even though he is now long gone, and though we might feel a strong separation with him on a specific point of argument or controversy, we nevertheless still find ourselves sympathizing with, loving, and admiring the man and what he was trying to do. If interested and for more where these came from (I myself often find his talks cathartic and a healthy call to introspection) just check YouTube.

See: [http://www.youtube.com/watch?v=wVQjNS\\_njlc](http://www.youtube.com/watch?v=wVQjNS_njlc) ["'Life is Worth Living' by Bishop Fulton J. Sheen"- "This video takes on a part of the 'Gloom, Laughter, and Humour' series from Life is Worth Living"]

See: <http://www.youtube.com/watch?v=023IK00sqBo> ["Life is Worth Living" - "His Excellency Bishop Fulton J. Sheen and an excerpt on 'loneliness'"]

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In addition to the recent "SRO" tracks, I also came away yesterday from my visit with some fife and drum music I'd asked him to transfer for me, and from some of which recording I then made the following video.

See: <http://www.gunjones.com/fife-drum.html>

The above was first posted at the "[Lee's Legion](#)" FB site where I entered this description and comment:

"In this video are four selections, transferred directly from vinyl, from the ultra RARE LP released in the 70's 'Fife and Drum Music of the American Revolution: Military Music in America series, vol. 1' with Director of Music, George P. Carroll, and produced by the Company of Military Collectors & Historians, Washington, D.C.

"This album, and which attempts to meticulously and authentically recreate fife and drum music (including

specific camp drum calls) from the Revolutionary War, to my knowledge is no longer available; another good choice, however, is "Music of the AMERICAN REVOLUTION - The Sounds of Ancient Fifes and Drums" by Nathan Hale Ancient Fifes and Drums, and for which see: <http://www.amazon.com/Music-AMERICAN-REVOLUTION-Sounds-Ancient/dp/B000A0ED30>

"While some of you naturally already know, others might ask "why are *American* fifers and drummers wearing *red* coats?" The answer is that musicians wore colors inverted from those worn normally by the regiment. So that a unit with, say, blue coats and red facings would, at least according to regulation (if not in the field), have drummers and fifers with red coats and blue facings; a practice adopted, of course, from the British (who, say, typically would have a blue, yellow, or green, etc. coated drummer with red facings.)"

Note. The "Janizary's March," by the way, is one of two pieces of music I last year, at this site, stated I was having difficulty locating and identifying, and for which I made and posted at that time an mp3 with myself humming it (so that *that* minor mystery now has been solved.) Finally, here then is also an .mp3 of the same music (3.4 MBs) used in the preceding video.

Later Note. For anyone looking for a highly readable and manageable *yet thorough* military account of the Revolutionary War from the American viewpoint, and which I myself am at present enjoying (though I am not always in agreement with him), see Lynn Montross' *Rag, Tag and Bobtail: The Story of the Continental Army, 1775-1783.*

~~~~~\*~~~~~

My friend Stuart Greene, who if you recall furnished us with the knockout collection of 45 rpms transferred to audio files titled "Soul, Rockin' & Obscure." has just made available to me another latest batch of his recordings. It will take me some time to go through them, but here's a sample for now, and which also happened to be on YouTube (which makes it easier for now to post this way) -- "Golden Earrings" by the Sadly Mistaken.

See: <http://www.youtube.com/watch?v=uZN37ZibJO4> ["THE SADLY MISTAKEN GOLDEN EARRINGS"]

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"If your right eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into hell." ~ Matthew 5:29

In continuing to read my way through the 11 volume *The Ante-Nicene Fathers*, edited by Alexander Roberts and James Donaldson (Am. edition), I must say I not infrequently find myself disappointed by the puerile sophistry evinced by some of the early Church "Fathers." Time and again, many of the arguments one comes across in patristic literature are shallow and hypocritical; for example the Hebrew prophets were of God, yet the philosophers of Greece were and spoke only for men; or, at the same time some of these church writers condemn the vanity of philosophical argumentation, they will use such when it serves their own ends; carelessly and unjustly they sometimes misrepresent their perceived ideological adversaries; or, they denounce loose morals, but rare is it to hear among them someone decrying lying and dishonesty...and similar.

Here then are *a few* points of possible help to some to assist getting them back on to the straight and narrow. In making such remarks, I by no stretch intend to hold myself up as a superior or exemplary model of piety, all I ask is that truth be seen and judged of and for itself.

1. Reject Christianity that is dishonest, dissembling, or unnecessarily irrational.
2. Reject Christianity that looks to spirit people as higher authority; for truth that is honest and rational is, for us as human beings, the only higher authority there is and truth certainly does not require or necessarily

entail the involvement of spirit people or the "miraculous."

3. There have been some thinkers, such as Nietzsche, who have dismissed Christianity as a teaching for weaklings, but such criticisms have their basis in a refutation of forms of Christianity that are fallacious to begin with. A truly *strong* person does not obey commands telling him to not speak the truth or not be truthful; that tell him not to insist on being honest and rational; to not worry about standing up for the weak and the innocent. On the contrary a truly strong person does insist on telling the truth (at least as much as possible and given unusual circumstances and human frailty); does insist on being honest and rational; will fight an army single-handed before betraying or handing over the helpless and or innocent.

4. Scripture and writings such as that of the Church Fathers are not always infallible and above suspicion. In a given instance, it is not only fair but necessary to suspect that some text or passage or other is an interpolation or forgery -- albeit well meaning or otherwise. Such skepticism by no means requires mockery or disrespect but only circumspection and wariness in discerning whether a given writing is or is not consonant with honest and rational truth.

5. Christianity, like most anything, say such as music, art, or some manner of craftsmanship, is best when it is done well, and there are skilled and unskilled ways of being religious; such that one ought, as much as is practicable, to revere and strive toward the former while politely brushing aside and eschewing the latter.

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Food that is not fruit off of a tree must be life that is destroyed.

A life short of or without God is fallen from True Life.

Satan wants us away from God and to destroy the lives of others.

Is it ok to kill someone?

In paradise never. Only God may rightly end a life, but only because he is all wise.

Should then Satan be killed?

~~~~~\*~~~~~

As Joseph (who himself was also betrayed) by his wisdom saved Egypt and its neighbors from drought and starvation, so Christ saves souls from the coming famine brought on by falsehood and illusion.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=o4MKhnAvE2Q&feature=related> ["Sun Ra - Urnack"]

See: <http://www.youtube.com/watch?v=mSNvdLpLx-0> ["Sun Ra - Space is the place (1974)"-- clip from film of the same name; pool room scene]

See: <http://www.youtube.com/watch?v=Lt3ZMC8OAj4&feature=related> ["Sun Ra - Watusa"]

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"[W]ith reason did the Athenians adjudge Diagoras guilty of atheism, in that he not only divulged the Orphic doctrine, and published the mysteries of Eleusis and of the Cabiri, and chopped up the wooden statue of Hercules to boil his turnips, but openly declared that there was no God at all."

~ Athenagoras, *A Plea for the Christians*, ch 4.

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Love and wisdom, *founded in honest truth*, alone sanctify and honor.

~~~~~\*~~~~~

See:

<http://www.facebook.com/video/video.php?v=1313528490152&saved#!/video/video.php?v=1318876223842> ["That Haunting Melody" - George M. Cohan]

See: <http://www.facebook.com/video/video.php?v=1319501119464> ["Yes sir, That's My Baby" - Ace Brigode & his 14 Virginians]

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### *All Along*

When feeling *very* bad,  
Think yourself as one  
Bearing the darkness of a storm.  
And if you can get through it,  
If you'll be but strong,  
Someday you'll find  
The sunlight forever lost  
Has been there all along.  
And even if Life of itself  
Is not worth it anymore,  
Grace, Love, Truth, and Beauty *are*  
Worth dying *and* living for.

~~~~~\*~~~~~

How many times has it been wondered -- if *this* can happen, then *what can't*?

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Although I have dealt considerably with Henry Lee (III) in my Revolutionary war studies, I never much bothered following him biographically, at least beyond his war years. Well having read the sketch of Lee in Paul C. Nagel's *The Lees of Virginia* I am utterly astounded he should have been so obtuse, conniving, dishonest, and selfish as he is presented to be there, and this portrayal, at odds with almost everything else I have otherwise and hitherto known about him, only confirms my suspicion that he (and others of his family as well) was very much the target of some spirit person or other who sought various ways of destroying and discrediting him. And for that matter I've come to believe the same is or may be also true of Tarleton, his British counterpart.

This is not to say Lee was without faults of his own, but I think such failings as he did possess, such as vanity, were through careful manipulation enlarged and exacerbated well beyond what they would have been but for the tampering with his life by some methodical, obnoxious and intruding spirit person, and who baited, set up, incited, and entrapped him, along with his reputation, in diverse ways and by various means. One of the first things that so vividly struck me on initially reading his memoirs many years ago is what a noble disposition and cast of mind he was given to. And yet all this, if we are to credit Nagel's portrait, we are to believe was merely a facade concocted to disguise the most flagrantly derelict and contemptible wretch (almost) imaginable. The nature and frequency of his post war recklessness, irresponsibility, and duplicity (such as, for example, writing George Washington a bum check) are so absurd on the face of it that they amaze credulity. This suspicion of himself and his reputation being assailed by a malicious spirit person who stalked him is further reinforced by the almost constant attacks he was placed under, not least of which his being viciously beat up within an inch of his life by a mob in Baltimore in 1812 -- for defending a friend's right to free speech. So that, in my opinion, it may well be the case that several of the damning stories related by such as author Nagel have their origin in someone else impersonating him, and or else founded in deliberately planted lies, gossip, distortion, and rumor. This is

not to say that all such calumny and accusations leveled at him are based in deception or are fabrications; after all Lee may have tripped himself up, albeit with some assistance by an alien force, on his own. Yet if so, I'm very inclined to assume such instances were by far the exception rather than the rule, and one otherwise detects a persistent and relentless presence in his life either trying to get him into trouble and or else to get others to view him badly -- and which is precisely after all, what a spirit person *Iago* or *Archimago*, driven by obsessive jealousy, hatred, and envy, does.

And if it can be done to an individual or family, don't be surprised to learn that there are spirit people powerful enough (e.g. Satan the Great) to make it or the same happen to an entire nation.

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Owing to a not entirely unwarranted suspicion that "someone" is or may be monkeying with access to our "Lee's Legion, 2nd Partizan Corps" group on Face Book, I've made that page available for viewing to "everyone." If then you haven't yet viewed it, and are possibly interested in doing so, see:

<https://www.facebook.com/groups/LeesLegion/>

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*A word on translations* (for inquiring minds that *don't already* know) --

When it comes to translations, particularly in the case of poems and more serious literature, it is not unusual for a word phrase or sentence to have a variety of ways in which it could be imparted in a second language. For instance and to use a common and every day manner of speaking as an example, we might hear a newscaster or politician say -- "the economy is now moving in the direction of affluence and stability." Nonetheless, he might also have said instead "happy days are here again" -- and mean essentially, for some people at any rate, the same thing. And if the transmuter of verse or prose is himself a poet, odds are he will be all the more flexible and open to bringing out what he feels or imagines to be the poem's *deeper* meaning, including how it feels by way of sounds, and availing himself of a variety of word choices and combinations to recreate its true sense or meaning (as he sees it.) Naturally, how fair and faithful, in the process, he is to the original that is a call for readers, literary scholars, and historical (and or biographical) purists to make for themselves.

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After posting "The Midnight Ride of Paul Revere" here last night, I was browsing Youtube for the selections pertaining to one of Longfellow's other more familiar masterpieces, "The Song of Hiawatha;" in the course of which I came across this home-made music video of the song "Coyote Dance" by Robbie Robertson with concomitant clips from the 1997 film "The Song of Hiawatha" (starring Adam Beach from "Squanto.") There's not really any story to follow here in the visuals as such (as one might at first be led to assume); but they do, allowing for their being excerpts from a feature length film, serve as a pleasant backdrop to the music.

See: <http://www.youtube.com/watch?v=J7fFQZrgtIs&feature=related> ["Song of Hiawatha" - Litefoot (Hiawatha) and Adam Beach (Chibiabos) In "Song of Hiawatha" Music: Robbie Robertson "Coyote Dance"]

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Since we're having licorice and rock candy -- the very first poem I remember reading in all my life.

See: <http://two17films.blogspot.com/2010/03/hear-michael-maglaras-read-longfellows.html?sref=fb>  
["Michael Maglaras reads Longfellow's poem Paul Revere's Ride\_0002.wmv"]

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It is imprudent and less than wise to take offense at someone's believing that they know it all, or at least to let on to others that you do; for most people *do* think they know everything, at least everything that really matters.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=jp6k3Rr8E-s> ["Hammond Spinnet - After The Ball The Band Played On Sidewalks of New York"]

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Speaking of Theophilus of Antioch (?--c.184 A.D.), whose philosophical reasoning is perhaps and comparatively more fair and his anti-Greek bias less fervid than Justin's or Tatian's, though not without his own fair share of error and distortion, we find the following Sibylline oracle reproduced in his *Theophilus to Autolycus*, Book II, ch. XXXVI.

It is not stated which pre-Christian era prophetess (there were a number of them) this passage comes from, but some scholars infer it was the Erythraean Sibyl.

"And the Sibyl, who was a prophetess among the Greeks and the other nations, in the beginning of her prophecy, reproaches the race of men, saying:-

"How are ye still so quickly lifted up,
And how so thoughtless of the end of life,
Ye mortal men of flesh, who are but naught?
Do ye not tremble, nor fear God most high?
Your Overseer, the Knower, Seer of all,
Who ever keeps those whom His hand first made,
Puts His sweet Spirit into all His works,
And gives Him for a guide to mortal men.
There is one only uncreated God,
Who reigns alone, all-powerful very great,
From whom is nothing hid.
He sees all things, Himself unseen by any mortal eye.
Can mortal man see the immortal God,
Or fleshly eyes, which shun the noontide beams,
Look upon Him who dwells beyond the heavens?
Worship Him then, the self-existent God,
The unbegotten Ruler of the world,
Who only was from everlasting time,
And shall to everlasting still abide.
Of evil counsels ye shall reap the fruit,
Because ye have not honoured the true God,
Nor offered to Him sacred hecatombs.
To those who dwell in Hades ye make gifts,
And unto demons offer sacrifice.
In madness and in pride ye have your walk;
And leaving the right way, ye wander wide,
And lose yourselves in pitfalls and in thorns.
Why do ye wander thus, O foolish men?

Cease your vain wanderings in the black, dark night;
 Why follow darkness and perpetual gloom
 When, see, there shines for you the blessed light?
 Lo, He is clear--in Him there is no spot.
 Turn, then, from darkness, and behold the day;
 Be wise, and treasure wisdom in your breasts.
 There is one God who sends the winds and rains,
 The earthquakes, and the lightnings, and the plagues,
 The famines, and the snow-storms, and the ice,
 And all the woes that visit our sad race.
 Nor these alone, but all things else He gives,
 Ruling omnipotent in heaven and earth,
 And self-existent from eternity."

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As if enduring a brain torture radio isn't enough, it just kills me. You go to the post office and now (and for some time now) it's like USPS-Pixar-Disney.

How could things be and have gotten to be this way?

1. Over the years, they assassinate or sideline our real leadership.
2. A bunch of Spielberg-like knuckleheads are put in power in their place, and who *are* (unlike *real* leadership) willing to appease and come to an arrangement with the evil one.
3. Other people are invited to join in on "Project Prosperity," while those who refuse this generous offer are, in lieu of which, guaranteed a "Heavenly Reward" (all rights reserved) in the *next* life.
4. Then everyone is led to understand things are normal, on the up and up, and just about everyone, or so it seems, believes them.

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The spirit of lies and murder has been his guiding star for many ages now, i.e., "the spirit of lies and murder his guiding star..."

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Of course it doesn't work and doesn't seem any good! It only works and is what it's supposed to be when the ingredients are *all* there. Therefore don't blame what it is if, properly speaking, it isn't.

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Last week I made reference to the satirist Lucian (of Samosata, an Assyrian who wrote in Greek); so that it seems only appropriate to present here an *extract* of one of his dialogues, "Icaromenippus." The story centers around one of Lucian's usual characters, Menippus; who is or represents an actual Cynic philosopher of that name; sort of like how in, say, a "Saturday Night Live" comedy sketch they will use an actual well known personality as a character in a skit. In this dialogue, Menippus, using an eagle's and a vulture's wing, Icarus-like soars to the empyreal dwelling of Zeus where he seeks an audience with the king of the gods. Worth noting, it is interesting and curious in both Lucian and some of the Church Fathers, like Justin, Tatian, and Theophilus of Antioch, Greek philosophy and culture is derided or declaimed. Presumably, Greek philosophy, as practiced by some, was not without its hypocrites and charlatans; as to discredit it in many people's eyes (moreover, we can safely assume that it was not unknown for some of the *better* philosophers and thinkers of integrity to be persecuted and crucified as to result in the very pronounced lessening of intellectual quality and moral caliber.) Even so, the faults as enunciated and ascribed to it by Lucian and certain Christian apologists is often specious and sophomoric; such as, for example, the charge

that the philosophers did not all agree with each other, and that therefore none of them were or could be right or correct. In short, I think what was going on was that philosophy was under attack by "others" influencing these writers and who knew better than them how *very* powerful and significant philosophy, and getting people to think rationally, was and is. In other words and again to be very brief, they protested "too much" against it; so that we should think that their doing so and so frequently bespoke, and for all their genuinely good skeptical intention, reason, philosophy, and science's inestimable value and worth to us as human beings; which is to help free us from dogma and the influence and arbitrary authority of spirit people. As well, there were evidently other factors at work as well; such as a Near Eastern subservience and rejection of the dominance of Greek culture in their own societies.

"Three days' flight through the stars, with the Sun on my right hand, brought me close to Heaven; and my first idea was to go straight in as I was; I should easily pass unobserved in virtue of my half-eagleship; for of course the eagle was Zeus's familiar; on second thoughts, though, my vulture wing would very soon betray me. So, thinking it better not to run any risks, I went up to the door and knocked. Hermes opened, took my name, and hurried off to inform Zeus. After a brief wait I was asked to step in; I was now trembling with apprehension, and I found that the Gods, who were all seated together, were not quite easy themselves.

"The unexpected nature of the visit was slightly disturbing to them, and they had visions of all mankind arriving at my heels by the same conveyance. But Zeus bent upon me a Titanic glance, awful, penetrating, and spoke:

"Who art thou? Where thy city? Who thy kin?

"At the sound, I nearly died of fear, but remained upright, though mute and paralysed by that thunderous voice. I gradually recovered, began at the beginning, and gave a clear account of myself--how I had been possessed with curiosity about the heavens, had gone to the philosophers, found their accounts conflicting, and grown tired of being logically rent in twain; so I came to my great idea, my wings, and ultimately to Heaven; I added Selene's [i.e. the Moon's] message. Zeus smiled and slightly unbent his brow. 'What of Otus and Ephialtes now?' he said; 'here is Menippus scaling Heaven! Well, well, for to-day consider yourself our guest. To-morrow we will treat with you of your business, and send you on your way.' And therewith he rose and walked to the acoustic centre of Heaven, it being prayer time.

"As he went, he put questions to me about earthly affairs, beginning with, What was wheat a quarter in Greece? had we suffered much from cold last winter? and did the vegetables want more rain? Then he wished to know whether any of Phidias's kin were alive, why there had been no Diasia at Athens all these years, whether his Olympieum was ever going to be completed, and had the robbers of his temple at Dodona been caught? I answered all these questions, and he proceeded:--'Tell me, Menippus, what are men's feelings towards me?' 'What should they be, Lord, but those of absolute reverence, as to the King of all Gods?' 'Now, now, chaffing as usual,' he said; 'I know their fickleness very well, for all your dissimulation.

"There was a time when I was their prophet, their healer, and their all, And Zeus filled every street and gathering-place.

"In those days Dodona and Pisa were glorious and far-famed, and I could not get a view for the clouds of sacrificial steam. But now Apollo has set up his oracle at Delphi, Asclepius his temple of health at Pergamum, Bendis and Anubis and Artemis their shrines in Thrace, Egypt, Ephesus; and to these all run; theirs the festal gatherings and the hecatombs. As for me, I am superannuated; they think themselves very generous if they offer me a victim at Olympia at four-year intervals. My altars are cold as Plato's Laws or Chrysippus's Syllogisms.'

"So talking, we reached the spot where he was to sit and listen to the prayers. There was a row of openings with lids like well-covers, and a chair of gold by each. Zeus took his seat at the first, lifted off the lid and inclined his ear. From every quarter of Earth were coming the most various and contradictory petitions; for I too bent down my head and listened. Here are specimens.

"O Zeus, that I might be king!"

"O Zeus, that my onions and garlic might thrive!"

"Ye Gods, a speedy death for my father!"

"Or again, 'Would that I might succeed to my wife's property!'

"Grant that my plot against my brother be not detected.'

"Let me win my suit.'

"Give me an Olympic garland.'

"Of those at sea, one prayed for a north, another for a south wind; the farmer asked for rain, the fuller for sun. Zeus listened, and gave each prayer careful consideration, but without promising to grant them all;

"Our Father this bestowed, and that withheld.

"Righteous prayers he allowed to come up through the hole, received and laid them down at his right, while he sent the unholy ones packing with a downward puff of breath, that Heaven might not be defiled by their entrance. In one case I saw him puzzled; two men praying for opposite things and promising the same sacrifices, he could not tell which of them to favour, and experienced a truly Academic suspense of judgement, showing a reserve and equilibrium worthy of Pyrrho [the skeptic] himself.

"The prayers disposed of, he went on to the next chair and opening, and attended to oaths and their takers. These done with, and Hermodorus the Epicurean annihilated, he proceeded to the next chair to deal with omens, prophetic voices, and auguries. Then came the turn of the sacrifice aperture, through which the smoke came up and communicated to Zeus the name of the devotee it represented. After that, he was free to give his wind and weather orders:--Rain for Scythia to-day, a thunderstorm for Libya, snow for Greece. The north wind he instructed to blow in Lydia, the west to raise a storm in the Adriatic, the south to take a rest; a thousand bushels of hail to be distributed over Cappadocia.

"His work was now pretty well completed, and as it was just dinner time, we went to the banquet hall. Hermes received me, and gave me my place next to a group of Gods whose alien origin left them in a rather doubtful position--Pan, the Corybants, Attis, and Sabazius. I was supplied with bread by Demeter, wine by Dionysus, meat by Heracles, myrtle-blossoms by Aphrodite, and sprats by Posidon. But I also got a sly taste of ambrosia and nectar; good-natured Ganymede, as often as he saw that Zeus's attention was engaged elsewhere, brought round the nectar and indulged me with a half-pint or so. The Gods, as Homer (who I think must have had the same opportunities of observation as myself) somewhere says, neither eat bread nor drink the ruddy wine; they heap their plates with ambrosia, and are nectar-bibbers; but their choicest dainties are the smoke of sacrifice ascending with rich fumes, and the blood of victims poured by their worshippers round the altars.

"During dinner, Apollo harped, Silenus danced his wild measures, the Muses uprose and sang to us from Hesiod's Birth of Gods, and the first of Pindar's odes. When we had our fill and had well drunken, we slumbered, each where he was.

"Slept all the Gods, and men with plumed helms, That livelong night; but me kind sleep forsook; for I had much upon my mind; most of all, how came it that Apollo, in all that time, had never grown a beard? and how was night possible in Heaven, with the sun always there taking his share of the good cheer? So I had but a short nap of it. And in the morning Zeus arose, and bade summon an assembly.

"When all were gathered, he thus commenced:--'The immediate occasion of my summoning you is the arrival of this stranger yesterday. But I have long intended to take counsel with you regarding the philosophers, and now, urged by Selene and her complaints, I have determined to defer the consideration of the question no longer. There is a class which has recently become conspicuous among men; they are idle, quarrelsome, vain, irritable, lickerish, silly, puffed up, arrogant, and, in Homeric phrase, vain cumberers of the earth. These men have divided themselves into bands, each dwelling in a separate word-maze of its own construction, and call themselves Stoics, Epicureans, Peripatetics, and more farcical names yet. Then they take to themselves the holy name of Virtue, and with uplifted brows and flowing beards exhibit the deceitful semblance that hides immoral lives; their model is the tragic actor, from whom if you strip off the mask and the gold-spangled robe, there is nothing left but a paltry fellow hired for a few shillings to play a part.

"Nevertheless, quite undeterred by their own characters, they scorn the human and travesty the divine; they gather a company of guileless youths, and feed them with solemn chatter upon Virtue and quibbling verbal puzzles; in their pupils' presence they are all for fortitude and temperance, and have no words bad enough for wealth and pleasure: when they are by themselves, there is no limit to their gluttony, their lechery, their licking of dirty pence. But the head and front of their offending is this: they neither work themselves nor help others' work; they are useless drones, of no avail in council nor in war; which notwithstanding, they censure others; they store up poisoned words, they con invectives, they heap their neighbours with reproaches; their highest honours are for him who shall be loudest and most overbearing and boldest in abuse. 'Ask one of these brawling bawling censors, And what do you do? in God's name, what shall we call

your contribution to progress? and he would reply, if conscience and truth were anything to him: I consider it superfluous to sail the sea or till the earth or fight for my country or follow a trade; but I have a loud voice and a dirty body; I eschew warm water and go barefoot through the winter; I am a Momus who can always pick holes in other people's coats; if a rich man keeps a costly table or a mistress, I make it my business to be properly horrified; but if my familiar friend is lying sick, in need of help and care, I am not aware of it. Such, your Godheads, is the nature of this vermin.

"There is a special insolence in those who call themselves Epicureans; these go so far as to lay their hands on our character; we take no interest in human affairs, they say, and in fact have nothing to do with the course of events. And this is a serious question for you; if once they infect their generation with this view, you will learn what hunger means. Who will sacrifice to you, if he does not expect to profit by it? As to Selene's complaints, you all heard them yesterday from this stranger's lips. And now decide upon such measures as shall advantage mankind and secure your own safety.'

"Zeus had no sooner closed his speech than clamour prevailed, all crying at once: Blast! burn! annihilate! to the pit with them! to Tartarus! to the Giants! Zeus ordered silence again, and then, 'Your wishes,' he said, 'shall be executed; they shall all be annihilated, and their logic with them. But just at present chastisement is not lawful; you are aware that we are now in the four months of the long vacation; the formal notice has lately been issued. In the spring of next year, the baleful thunderbolt shall give them the fate they deserve.' 'He spake, and sealed his word with lowering brows. 'As to Menippus,' he added, 'my pleasure is this. He shall be deprived of his wings, and so incapacitated for repeating his visit, but shall to-day be conveyed back to Earth by Hermes.' So saying, he dismissed the assembly. The Cyllenian accordingly lifted me up by the right ear, and yesterday evening deposited me in the Ceramicus. And now, friend, you have all the latest from Heaven. I must be off to the Stoa, to let the philosophers loitering there know the luck they are in."

For the full text from which (most of) the above is taken, see: <http://www.sacred-texts.com/cla/luc/wl3/wl309.htm>

~~~~~\*~~~~~

Don't ask me what year because I don't know -- but some time early 70's.

See: <http://www.youtube.com/watch?v=OBX5T0nqjX0> ["Mi destino es como el viento - Moby Dick" -- "My Destiny is Like the Wind" by Moby Dick]

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See: <http://www.youtube.com/watch?v=e0klfBXd5Jc> ["1920's Silent Hollywood 'Harry Carey' The Western"]

See: <http://www.youtube.com/watch?v=u8dwnDi5z50> ["D.W. GRIFFITH presents THE WANDERER starring HARRY CAREY SR." -- 1913]

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=Ch8uCOPbH7I> ["Classic Movie Line #26" -- namely, "I'm going to make him an offer he can't refuse" -- from "The Godfather"]

The primary and most profuse source of worst evil (that we can know) is spirit people, and the most effective way to defeat such spirit people is to, John Paul Jones like, take the fight to and attack their false Heaven. Now among the obvious difficulties opposed to accomplishing this is that it is usual for many, indeed probably *most* and including religious minded persons, to see spirit people Heaven as actual heaven -- not unlike how some would have you believe that vast material wealth and empire necessarily constitutes or connotes real happiness in this life -- which very clearly it does not. At the same time, such Heaven is the vital foundation and bulwark of their self-confidence *and* arrogance. And how do we know their

Heaven is false? Because (among other reasons) it is not of honest and rational truth. So that once this illusion is overcome, then true offense on our part begins becoming possible.

~~~~~\*~~~~~

Already you can see I've moved up in the high-tech world of video editing!

See: <http://www.facebook.com/video/video.php?v=1313528490152>

["The Good Old Summertime" with George Evans.]

~~~~~\*~~~~~

Last night some among my FaceBook friends from high school commented on the misfortune of being a "loner," to which I joked:

"We are *all* alone (some of us anyway.)"

Which, when you think about it, is or at any rate can be true in more ways than one.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=JcUMCCZXxWU&translated=1> ["John Morris - Young Frankenstein (Transylvanian Lullaby)"]

~~~~~\*~~~~~

*Environmental Tip #547:* How many wine bottle corks have you thrown out in the course of your lifetime? Well, no more! If you have yard waste disposal in your area, you can for now on include them with it.

*Later Note.* Used ordinary (i.e. non-nylon) tea bags can go into the compost or yard waste as well.

~~~~~\*~~~~~

When all is said and done, one doesn't pray because they lack or want good, but because they *have it* (and or else know what true good is.)

~~~~~\*~~~~~

See: <http://www.gunjones.com/musicvideos.html> ["The New Sittin' on Top the World" by the Mississippi Sheiks, circa 1932]

See: <http://www.youtube.com/watch?v=uSvpGZ0sKZU> ["Sitting On Top of the World - Cream (2005 Reunion)"]

See: <http://www.youtube.com/watch?v=F38FFMnFmZM&feature=related> ["Cream - Deserted Cities of the Heart - Quality Audio"]

See: <http://www.youtube.com/watch?v=OQw5adL8OKo&feature=related> ["Cream Tales of Brave Ulysses-10-26-05.Madison Square Gardens"]

~~~~~\*~~~~~

Named after one of the greatest kids that ever was, Fort Joseph Skatey, under siege all these years, still holds!

~~~~~\*~~~~~

There's always an opportunity to be frightened tomorrow; and what people think is vulnerable to change on any given day. But the truth is forever, and the truth is your friend if you will let him be by being yourself honest, compassionate, and courageous.

~~~~~\*~~~~~

And who will ever be able to defeat Satan the Great (or Satan disguised as Brahma) but someone who, among his other attributes, is a military man?

~~~~~\*~~~~~

### *Blues and Soul 101*

With your instructor, friend and one time Hendrix musical associate "King" George Clemons...

See: <http://www.youtube.com/watch?v=JoJlOR9qlH4&feature=related> ["King George - medley.wmv"]

~~~~~\*~~~~~

Are you someone who was once a living human being? Or are you rather someone from another planet?

"I get asked that question quite a lot actually..."

~~~~~\*~~~~~

Two of Robert Schumann's (1810-1856) most serene and best loved (by me certainly) "Liederkeis," Op. 39: "In der Fremde" sung by Hermann Prey, and "Mondnacht" with Peter Schreier.

See: <http://www.youtube.com/watch?v=aoq6y2LRlrA> ["Hermann Prey - "In der Fremde" (Schumann)"]

See: <http://www.youtube.com/watch?v=wCLcyLYgG1c&feature=related> ["Mondnacht/Moonlit Night - Eichendorff, Schumann, P. Schreier"]

~~~~~\*~~~~~

We tend to function less well and are less free when we are deprived or starved of something we need or require (or at least what we believe or assume we require.) Yet why typically is it are we deprived of something? Ignorance, negligence, or lack of effort on our part to procure it are decisive factors. But then there is crime, and at least as much as our own usually pardonable infirmities and failings, it is crime that makes us more unhealthy and less free. How much do any of us individually or collectively lose out on because of widespread and persistent crime one wonders? Off hand and based on the experience of recent decades, I would think a great deal. But, of course, the specific harm done depends to a main extent on both the gravity and prevalence of the crime and the kind of offenses perpetrated.

And yet there is a school of thought which asseverates that ultimately we have no power over such things, i.e. the world is too great for us; so that by implication our happiness is one such as is servile and unfree. If you can't fight City Hall, you sure can't combat the evil one. At the same time, paradoxically, these same people actually praise and tout crime as a higher form of liberation. Why? Because it is supposed to be evidence of their being more free to do what they like or care to.

Meanwhile, there is what amounts to a species of spirit persons, along with the aforementioned and like-minded regular people (i.e. goomerists), whose proclivity, and for some vocation, it is to conscientiously and un-apologetically use wrong doing for what seems their own personal advantage; with such tendency and predisposition varying from individual to another. Then there is a second sort, orkonists, for whom crime is not merely a means but an end also. Leave aside the worthiness of crime as an end, or whether such of itself is of crucial significance to them at heart, this outlook, doctrine, and arch-philosophy certainly does empower them most among those disposed to crime and discord as means. In consequence of this, the more others, such as goomerists, lean toward crime, the more they are susceptible to being made a follower, and perhaps slave, of the latter.

So much for the goomerists.

~~~~~\*~~~~~

As seen on MTV.

See: [http://www.youtube.com/watch?v=COL\\_est2Vf0](http://www.youtube.com/watch?v=COL_est2Vf0) ["Mama I'm Coming Home Ozzy Osbourne"]

~~~~~\*~~~~~



As Disney's John Darling is to Harry Potter, is Hammer films' "The Reptile" (1966) to "Avatar"? (You be the judge.)

~~~~~\*~~~~~

Circa 1960.

See: <http://www.youtube.com/watch?v=08iBpcb43mY&feature=related> ["The Alamo Music By MARTY ROBBINS"]

~~~~~\*~~~~~

To --

True love is forever;
She's no less a beauty too!
But we're stuck *here*,
And the days are too few.

I'd buy her a present.
I would if I could.
I'd buy her some flowers
To do *me* some good.

Oh, that down
Would come this wall!
For what ever did I want?
Just to kiss her!
That's all,
That's all!

~~~~~\*~~~~~

R.I.P. Richard Manuel, Rick Danko. (Shame though the audio on these isn't as good as it could/should be -- hope your PC/Mac has good speakers.)

See: <http://www.youtube.com/watch?v=knF5Nis1K3c&translated=1> ["The Band - The Shape I'm In"-- from the film "The Last Waltz."]

See: <http://www.youtube.com/watch?v=ZQbN0IeMedQ&feature=related> ["The Band - Stage Fright" -- from the film "The Last Waltz."]

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=2opHHNFd0Mg&feature=related> ["John Lennon - Instant Karma (Live)" - With the Plastic Ono Elephants Memory Band, NYC]

~~~~~\*~~~~~

It's only *really* bad in Hell, but Hell as much of anything is a state of seeing and believing that comes from people of immoral and irrational mind; so that if you do and can avoid people of such mind you can as much as avoid Hell.

~~~~~\*~~~~~

Like Aristophanes, I think Lucian's writings survived antiquity because although an adroit craftsman, learned scholar, and sometimes clever observer, he is not often actually funny, not unlike Petronius, Apuleius, Ariosto, Rabelais, Cervantes, Swift, Fielding, and Sterne in these respects either; and all are in their way, at least as humorists (and leaving aside their technical proficiency as authors and artists otherwise), merely or mostly cynics.* Now for actual funny, see Theophrastus, Erasmus, Edmund Spenser (really, some of his *Faerie Queene* is quite hilarious, e.g., Book 3, canto 10), Smollett, (the better) Joe Miller, Thomas Love Peacock, or else Cicero, Samuel Johnson, and Goldsmith on a good day. Notwithstanding, in his debunking of worldly arrogance and leveling of other-worldly pomposity, Lucian *is* an invigorating inspiration and soothing tonic when it comes to knowing how to deal with supercilious and presuming spirit people.

* Boccaccio and Chaucer somewhat similarly, though no one quite claims them for humorists in the ordinary sense of the word. Ariosto is sometimes refreshingly droll, but apparently not by intention. Le Sage, the picaresque novelists, Gay, and Beaumarchais seem to hark back to Greek-Latin comedy and Cervantes; and which are more along the lines of pleasantly amusing, earthy and ribald than raucously risible as such (again, broadly speaking.) Addison and Steele can as well be sweetly mirthful, yet in a more gentle and kindly fashion than these last writers, by comparison, tend to. As for Plautus, Menander,

Martial, and Juvenal's works, I have to admit I have yet to more properly acquaint myself with them (though naturally at some point I intend on doing so.)

~~~~~\*~~~~~

I'll never forget the time I first saw that shiny metallic album cover visiting a friend's seedy house in the city one day, and how it took me on some sort of journey just thinking about it afterward, not sure if I should be frightened or not by what it meant.

See: <http://www.youtube.com/watch?v=NMtzhqikfYc&NR=1> ["The Cream, White Room" - En un Cuarto Blanco..... Mas que excelente esta canción de "The Cream", con Erick Clapton;)]

~~~~~\*~~~~~

And now a word from *their* sponsors (folly and madness that's beyond belief!)

See: <http://www.youtube.com/watch?v=v3t-1FjXtyY> ["Munsters Cheerios Commercial"]

~~~~~\*~~~~~

"Should the American War be continued?" The debate in the House of Commons on this topic, held in November 1780, as found in the *Annual Register* for 1781 pp. 150-155; for which see <http://www.gunjones.com/CommonsDebate-Nov1780.pdf>

Among other very interesting observations of note recorded herein is the view, reported of some British "military men," that the war had been already lost after the defeat at the battle of Trenton.

*Later Note.* While I am going through them mostly for purposes of researching and updating my *Calendar & Record: 1780-81*, the British *Annual Registers* (available as downloads at Google books) are rich treasure troves and general knowledge encyclopedias (albeit un-alphabetized) on a diverse and expansive variety of subjects, including (then) present and ancient history, working of government, foreign affairs, economics, records of the courts and legal tribunals, literature, theater, medicine, science, and more. On page 66, for instance, of the register for 1780 is an account of one gentleman's stay and residence in the "Empire of Japan." And here also is a sample of some of the *Register's* poetry, again from 1780, page 217. [The later 1770-80's editions, by the way, it is understood were done under the pen and editorial headship of Edmund Burke.]

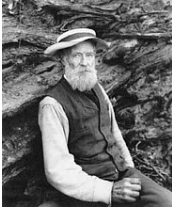
"RONDEAU, *Sung by Mrs. Barthelemon*, at Ranelagh.

"NIGHT and day the anxious lover  
Is attentive to the fair,  
Till the doubtful courtship's over:  
Is she then so much his care?

"Warm as Summer his addresses,  
Hope and ardour's in his eyes,  
Cool as Winter his caresses,  
When she yields his captive prize,

"Now the owner of her beauty,  
Sees no more an Angel face;  
Half is love, the rest is duty:  
Pleasure sure is in the chace."





We'd made mention previously of Dr. Henry A. Smith (1830-1915), one of Seattle's early white settlers, and who is best known for his transcription of Chief Sealth's (i.e. Seattle's) oft reproduced speech exhorting peace and harmony between man and nature. In addition to this, Smith penned reminiscences of the pioneer days of Puget Sound, and, as well, some poetry. Although I had some acquaintance of his historical anecdotes by way of reading Archie Binns' *Northwest Gateway: the Story of the Port of Seattle*, I knew nothing of his verse. Consequently, I went on the search for some, and with the kind aid of some staff at the downtown Seattle Public Library, we came up with following.

The first is a short article with poem contained in the publication *Magazine of Western History*, Vol. 12, No. 3, July 1890; while the second is an extract from a chapter devoted to Smith in Emily Inez Denny's *Blazing the Way* (1899). (This last volume, by the way, includes a personally intimate and informative chapter on Chief Sealth himself also, p. 358.)

It should be noted here that the kind of religious and celestial imagery Smith invokes in the two proceeding poems is not unlike the kind of notions and scenes spirit people can visually project and impart to entice and make fools of people with; for which reason I would humbly suggest these be read as visionary, yet heartfelt, poetry; rather than in the way of a literal travel or real estate brochure approach as some shyster spirit people will use to dupe and mislead. While I certainly don't dispute that there are or might be such blessed abodes or ethereal realms as Smith appeals to, I would at least only caution you as to who you hear about them from.

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~ from *Magazine of Western History*, Vol. XII, No. 3, July 1890, page 244:

"It would be highly interesting to explain why so many of the children of clergymen are eminently successful in life. This fact is noticeable in Congress as it is in the legislatures of the States, and it is equally noticeable among successful business men and lawyers. Henry A. Smith, of Seattle, Washington, is a bright example of this. His father was a German, a Baptist minister by profession, and his mother was a Virginian lady, of the family of Teaff. He was born in 1830, near Wooster, Wayne county, Ohio, and received there a common school education. The influence of a refined mother and an educated father was, however, in those days, of infinitely greater service than the common schools of a backwoods town, as nearly all the towns in Ohio then were, and it was to that influence that Henry Smith owed the stamp of character that made him a man. He imbibed a taste for learning and science, and was sent to Allegheny College, Pennsylvania, where he studied medicine also. He prosecuted his studies still further at Cincinnati. In 1852 he joined the stream of youth that was journeying west. California, with her gold fields, was the objective point, but when the Nevada mountains were reached, some happy chance turned the footsteps of the young physician towards the Willamette Valley, and he arrived at Portland, Oregon, in 1852.

"Portland was not the city of wharfs and warehouses and luxurious villas that it is to-day, but a logging camp of some hundred of people, and young Smith hied himself elsewhere. He reached Olympia at the close of the year 1852, and then took ship down Puget Sound. The poetical element in him was ripe, and he realized to the full the enchanting loveliness of the wooded shores and distant mountains whose beauty was reflected in the dark blue waters of Puget Sound. There he resolved to dwell, there he resolved to build him a home, and he chose a claim on one of the Sound's tiny bays whereon to settle. The bay naturally took his name, and is known as 'Smith's Cove.' To the south of Smith's Cove there was a large bay, beside which there was a thriving saw-mill and a few log cabins. Dr. Smith became physician to the little settlement, which has since grown to be the wonderful city of Seattle. He was an able medical man and a poet of no ordinary talent, a rare scholar and a good writer, and his varied talents were utilized to the full to build up

the country and the people where he had cast his lot. He was the first person to call attention to the value of tide lands, which he did by a series of articles contributed to the territorial press. He was the first superintendent of schools of the county, and he ably represented it in the Territorial Legislature. He served three terms in the House and two terms in the Senate, of which he was president for one term. His old colleagues still speak of the tact and courtesy of Dr. Smith as the presiding officer of the council, and preserve for him the warmest friendship. He never sought office, never asked for a vote and was never defeated at the polls.

"Meanwhile, he had married Miss Phelan, a Wisconsin lady, in Portland, to whom were born one son and seven daughters.

"Dr. Smith has long since retired from professional practice, and devotes all his time to literature, his family and the handling of his extensive property.

"He is proud of the people and the city which he has done so much to build up, and when he passes from the scene of his long career to the silence and oblivion of the tomb, there will go with him the prayers and love of a multitude that revere him for his kindness and his simplicity.

"OCEAN OF ETHER.

"Sublime is the sunset with banners and bars,  
And radiant morn's rosy portal.  
And rare are truth's treasures that time never  
mars.  
But rarer love's memories that shimmer like  
stars  
Deep down in the spirit immortal.

"How lovely this world and its wonders, ah,  
me,  
But worlds still more lovely surround it.  
And mighty and wide rolls the musical sea  
That sings to Earth's tempests in wild  
jubilee,  
But wider the oceans that bound it.

"Men sail out of sight of Earth's cities in ships,  
Though hearts from the shore seldom  
sever,  
But the ocean of ether that dimples and dips  
And kisses Earth's seas with its silvery lips  
Conveys them away and forever.

"Conveys them away on its musical tide  
From time's pleasures, fickle and fleeting,  
Through star vistas distant and dusky and  
wide  
To the beautiful isles where the absent ones  
bide,  
And long for love's rapturous greeting."

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~ from *Blazing the Way* (1899), p. 344, by Emily Inez Denny:

"...In transcribing Indian myths and religious beliefs, Dr. Smith displays much ability. After having had considerable acquaintance with the native races, he concludes that 'Many persons are honestly of the opinion that Indians have no ideas above catching and eating salmon, but if they will lay aside prejudice

and converse freely with the more intelligent natives, they will soon find that they reason just as well on all subjects that attract their attention as we do, and being free from pre-conceived opinions, they go directly to the heart of theories and reason both inductively and deductively with surprising clearness and force.'

"Dr. Smith exhibits in his writings a broadly charitable mind which sees even in the worst, still some lingering or smothered good.

"Dr. Smith is one of a family of patriots; his great-grandfather, Copelton Smith, who came from Germany to America in 1760 and settled in or near Philadelphia, Pa., fought for liberty in the war of the Revolution under General Washington. His father, Nicholas Smith, a native of Pennsylvania, fought for the Stars and Stripes in 1812. Two brothers fought for Old Glory in the war of the Rebellion, and he himself was one of the volunteers who fought for their firesides in the State, then Territory of Washington.

"A family of fighters,' as he says, 'famous for their peaceful proclivities when let alone.'

"The varied experiences of life in the Northwest have developed in him a sane and sweet philosophy, perhaps nowhere better set forth in his writings than in his poem 'Pacific's Pioneers,' read at a reunion of the founders of the state a few years ago, and with which I close this brief and inadequate sketch:

#### "PACIFIC'S PIONEERS.

"A greeting to Pacific's Pioneers,  
Whose peaceful lives are drawing to a close,  
Whose patient toil, for lo these many years,  
Has made the forests blossom as the rose.

"And bright faced women, bonny, brave and true,  
And laughing lassies, sound of heart and head,  
Who home and kindred bade a last adieu  
To follow love where fortune led.

"I do not dedicate these lines alone  
To men who live to bless the world today,  
But I include the nameless and unknown  
The pioneers who perished by the way.

"Not for the recreant do my numbers ring,  
The men who spent their lives in sport and spree,  
Nor for the barnacles that always cling  
To every craft that cruises Freedom's sea.

"But nearly all were noble, brave and kind,  
And little cared for fame or fashion's gyves;  
And though they left their Sunday suits behind  
The practiced pure religion all their lives.

"Their love of peace no people could excel,  
Their dash in war the poet's pen awaits;  
Their sterling loyalty made possible  
Pacific's golden galaxy of states.

"They had no time to bother much about  
Contending creeds that vex the nation's Hub,  
But then they left their leather latches out  
To every wandering Arab short of grub.

"Cut off from all courts, man's earthly shield from harm,  
They looked for help to Him whose court's above,

And learned to lean on labor's honest arm,  
And live the higher law, the law of love.

"Not one but ought to wear a crown of gold,  
If crowns were made for men who do their best  
Amid privations vast and manifold  
That unborn generations may be blest.

"Among these rugged pioneers the rule  
Was equal rights, and all took special pride  
In 'tending Mother Nature's matchless school,  
And on her lessons lovingly relied.

"And this is doubtless why they are in touch  
With Nature's noblemen 'neath other skies;  
And though of books they may not know as much  
Their wisdom lasts, as Nature never lies.

"And trusting God and His unerring plan  
As only altruistic natures could  
Their faith extended to their fellow man,  
The image of the Author of all good.

"Since Nature here has done her best to please  
By making everything in beauty's mold,  
Loads down with balm of flowers every breeze,  
And runs her rivers over reefs of gold.

"It seems but natural that men who yearn  
For native skies, and visit scenes of yore,  
Are seldom satisfied till they return  
To roam the Gardens of the Gods once more!

"And since they fell in love with nature here  
How fitting they should wish to fall asleep  
Where sparkling mountain spires soar and spear  
The stainless azure of the upper deep.

"And yet we're saddened when the papers say  
Another pioneer has passed away!  
And memory recalls when first, forsooth,  
We saw him in the glorious flush of youth.

"How plain the simple truth when seen appears,  
No wonder that faded leaves we fall!  
This is the winter of the pioneers  
That blows a wreath of wrinkles to us all!

"A few more mounds for faltering feet to seek,  
When, somewhere in this lovely sunset-land  
Like some weird, wintry, weather-beaten peak  
Some rare old Roman all alone will sand.

"But not for long, for ere the rosy dawn  
Of many golden days has come and gone,  
Our pine-embowered bells will shout to every shore  
'Pacific's Pioneers are now no more!'

"But lovely still the glorious stars will glow  
And glitter in God's upper deep like pearls  
And mountains will wear their robes of snow  
Just as they did when we were boys and girls.

"Ah well, it may be best, and is no doubt,  
As death is quite as natural as birth  
And since no storms can blow the bright stars out,  
Why should one wish to always stay on earth?

"Especially as God can never change,  
And man's the object of His care  
And though beyond the Pleiades we range  
His boundless love and mercy must be there."

~~~~~\*~~~~~

As averred to and intimated by me any number of times before, my opponents do not have much or any credible argument to begin with; and this, naturally, helps to explain their unabated silence and continued aversion to serious discussion.

Yet yesterday, what passes for an argument for them (at least, some of them) was thrown my way, and it was this:

"If I talk to Sherman and tell him the truth (i.e. about what is going on and insofar as I know it), then other people will be made not to listen to me."

The more you put yourself against or at odds with honest truth, the less truthful and of the truth you are; and the less truthful you are, the less likely any intelligent person is going to take you much or very seriously to begin with. And granted, while it's conceivable unintelligent people may listen to you, what they think doesn't (usually) matter all that much anyway.

The issue, when all is said and done, is not what people think, but rather what the truth is. Yes, what others think is and can be very important. Yet even so, it is only *one* factor or truth criterion, and then not necessarily among those most important. What *is*, by contrast, *far more* important is to be in reality, that is to say of the truth, and that means at least being fundamentally honest and rational with yourself and others, irregardless of fear, threats, and blackmail; for the more you succumb to, say, fear, threats, and blackmail, then you're that much further away from the truth, and therefore that much distant from reality.

For many years now, *they* have tried to get me to believe that my situation or predicament (say, where brain torture radios are being used on me) depends on persuading and getting people to agree with me. While in a way this is true, in another and more practical sense it is not so true as it seems. For technically, all I need to do is get rid of these spirit people (and who are worse than brain torture radios), and after that get rid of the brain torture radios, and strictly speaking these do not *necessarily* imply I need others help to do this. Yes, of course, other's aid to accomplish these ends would or could be of immense help, yet nevertheless other's such help is only *a means*, and *one* sort of means at that, and *not* of itself an actual end.

So true, I can and do suffer because, say, others will not listen to me. But others not hearing me is not, of itself and by no means, my worst problem. The fallacy then would be to think that failing to get people to listen to me was my greatest challenge or difficulty; which it really and more precisely isn't. At the same time far more essential is it for me to be in reality, that is of the truth, if I am to best deal with what or whatever is going on; and in this respect, reason and honest reasoning are a paramount and absolute necessity -- that is, say, by comparison with what others merely think; and even less so than this what others think who are *not* honest and rational to start with. In addition to all of which, the only people who could *really* assist me in any case are those who first and foremost are of the truth.

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See: <http://www.youtube.com/watch?v=dsDdJWn55G0> ["Jefferson Airplane High Flyin' Bird and Today" – live Monterey Pop Festival]

~~~~~\*~~~~~

Two points in passing.

1. Why do I have a picture of tanks at the heading of my webpage?

Ans. Because I am at veritable war with the hooligans, and when *that* is over with (should I live to see the day), I'll replace the above photo with one of Mount Rainier.

2. Someone wrote me asking about how to make a .pdf file.

Ans. There are a number of programs out there that permit you to make or print out a normal .doc, txt., rtf., or say a webpage you visit, as a .pdf file. The one I happen to use is: www.pdfonline.com/easypdf
An important thing to know is that to use the program, what one typically does is PRINT the doc. (or whatever) as a pdf.; just as you would otherwise print a doc. using a regular printer, only when you are prompted by the computer to "choose printer" (upon and when printing) you choose or select the pdf. program (instead of your normal printer.)

~~~~~\*~~~~~

Matthew 7:22-23: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

~~~~~\*~~~~~

A word of explication. While my political and ideological adversaries have not ceased to seek or create circumstances where I might be found deserving of ridicule or censure, I, for my part have written them off, howsoever well meaning they might be, long ago as little better than brainwashed persons incapable of dealing with reality and most any kind of intelligent reasoning generally. For example, in the course of the past decade and more, their "party" contains within it leaders and members who routinely carry out acts of systematic and literal torture and violence, as well as being implicated in actual murders, censorship of others' views, and sundry malicious mayhem. And yet in spite of these most grievous shortcomings in their moral position, they like to tout and represent themselves as champions of the people, prosperity, and philanthropy. The two (i.e. brutal crime and benevolence, and like lying regularly versus telling the truth) are incongruous and cannot, I submit, be reconciled, and to persist in believing that they can amounts to unmitigated madness and folly.

For this reason, the only ones among my opponents that intellectually speaking I can possibly take seriously are their spirit people masters, and it is against these last only do I feel myself (and for the vast most part) actually contending and vying against.

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Above is a VERY unusual item -- an actual portrait proper (as opposed to an engraving or caricature) of Maj. Gen. Charles Lee (of Charleston 1776, Monmouth 1778); painted here by Gilbert Stuart (1755-1828), and done sometime 1794-1803 -- the first of its kind I myself have ever seen in all my years reading and studying the Revolutionary War. Henry Lee in his *Memoirs*, by the way, speaks sympathetically of his unrelated\* namesake's military conduct at Monmouth, and faults him rather and only for how he comported himself with Washington and others afterward.

This scan comes from a surpassing excellent and ample web page devoted to Stuart at [http://hoocher.com/Gilbert\\_Stuart/Gilbert\\_Stuart.htm](http://hoocher.com/Gilbert_Stuart/Gilbert_Stuart.htm) and which also includes a number of very nice and infrequently seen (as well as familiar) female portraits by the artist.

\* *Later Note.* I may be mistaken in that there was *no* relation, see Henry Lee IV's *The Campaign of 1781 in the Carolinas*, p.62.

~~~~~\*~~~~~

All right, we now, at last, have a recording of Korean folk artist Moonee (or "Mooneerok" as he is listed in some places) singing Al Stewart's "Palace of Versailles," but this time without the earlier restaurant noise in the background -- however, do lower the YouTube volume a bit to cut out some audio distortion. In the second video, he does, appropriately enough for the *Age* in which we live, "The Sound of Silence."

See: <http://www.youtube.com/watch?v=jltLw1T9bpo&feature=related> ["문 이(moonee)-The Palace Of Versailles(들국화-사랑한후에)(Al Stewart)"]

See: <http://www.youtube.com/watch?v=DyNU4AZyUWM&feature=related> ["문 이(moonee)-The Sound Of Silence(Simon & Garfunkel(사이먼 앤 가펍클)"]

~~~~~\*~~~~~



To whom it may concern, the above photo (at this very moment up for auction on ebay) I am strongly convinced is a counterfeit or hoax photograph; done by the likes of Tucker, Esper, and Ireland. I just reported my considered opinion to ebay, but whether anything will come of my doing so, I can't say. My reasons for believing as I do, I can't at present get into at length; except to say the people depicted and the composition do not look real, and what one sees upon closer examination *does* resemble the work of such as Tucker, Esper, and or Ireland.

<http://cgi.ebay.com/ws/eBayISAPI.dll?ViewItem&item=360263205296&ssPageName=STRK:MEWAX:IT>

If the above link no longer works, see [here](#), and [here](#).

*Later Note.* In discussing the above with someone, it was suggested that the picture is or may be connected to the 1915 film "Hogan's Romance Upset," to which speculation I responded:

"Well, as you point out, if it is from 'Hogan's Romance Upset,' what is MN doing there? Granted it may a film of hers we previously did not know of, but given the date of the film -- and when production was more developed and relatively sophisticated, this seems exceedingly unlikely.

"Again, it is not completely impossible that I am or may be mistaken, but this said I very much don't think so; and among other things, the composition is elaborate (i.e. getting all those people to sit together), and yet on the face of it, it would seem to have been taken as if it were sort of a spur of the moment joke; with the weird expressions of the sitters being not unlike that of emoticons.

"But if this is a hoax photograph as I contend, there is a trail of other films and photographs like it (go, for instance, and have a look on DVD at the films of Phil Tucker, Dwaine Esper and O'Dale Ireland) -- and that are the work of counterfeiters under the supervision and using the expertise of spirit people who happen to be criminals, and which is in effect a form of warcraft, or excuse me, I meant witchcraft -- which forbidden subject, among other topics, I write about at length at my website [www.gunjones.com](http://www.gunjones.com) --"

~~~~~\*~~~~~

You gotta have *Heart*...My two most favorite songs of theirs: "Crazy on You," here from the early days, and "Alone" from 2003.

See: <http://www.youtube.com/watch?v=4gpNqB4dnT4&feature=related> ["Heart - Crazy On You (live 1976)"]

See: <http://www.youtube.com/watch?v=W52PP3IYIU> ["Heart - Alone (Alive in Seattle 2003)"]

~~~~~\*~~~~~



While for the young at heart...

See: [http://www.youtube.com/watch?v=k33od\\_pTHRM&feature=related](http://www.youtube.com/watch?v=k33od_pTHRM&feature=related) ["KISS - Deuce - The Midnight Special (Live 1975)"]

~~~~~\*~~~~~

Once more in spirit with the season (Summer's pretty close), one from Ethelbert Nevin (1862-1901), and a second by Wilhelm Peterson-Berger (1867-1942):

See: http://www.youtube.com/watch?v=qNm-IhQ_h08 ["Ethelbert Nevin: Water Scenes Op. 13 No. 4 - Narcissus" -- Philip Sear,piano]

See: <http://www.youtube.com/watch?v=hQc2RIBB-vM&feature=related> ["Wilhelm Peterson-Berger: Song of Summer / Olof Höjer piano"]

~~~~~\*~~~~~

If you mayhap can read music on at least a rough or rudimentary level, I came across an unusual YouTube channel at <http://www.youtube.com/user/Hexameron> that is most interesting for two reasons: 1) because it contains an extensive library of what are (for many) some scarce and not often heard piano works dating from about post-Beethoven to more recent times, and 2) because you can follow along with most all of them by reading the sheet music that accompanies each piece. The effect of the latter is not unlike watching a painting being done *while* it is being painted; and it is edifying and informative, at least if you are person who enjoys learning, watching sound become symbols and the symbols becoming sound.

To give you one small sample, here is the "Praeludium" from the "Second Modern Suite" by American classical composer Edward MacDowell (1860-1908). But, as I say, this is *only* a sample, and if you go to the link I give above, there's much and many more like it and similar there.

See: <http://www.youtube.com/watch?v=QYrg2akg0Ds&feature=related> ["MacDowell - "Praeludium" from Second Modern Suite"]

~~~~~\*~~~~~

If he *does* find wisdom and reassurance in those "Popeye" cartoons of the fifties, then all I suppose I can possibly say is that I feel sorry for him.

~~~~~\*~~~~~

If it is a merely a given fish, insect, flower, or weed, then clearly God has no love or concern for it. (True or false?)

~~~~~\*~~~~~

If the sun is a person then you could, conceivably, view and dismiss him casually or with contempt; just as you might a stranger or acquaintance of whom you thought little. That much in theory seems plausible. But try, when you get the chance sometime, actually look up and face the sun (sort of sideways and without looking *directly*, of course) and see him literally as just another or any given somebody -- and see what happens.

~~~~~\*~~~~~

Did I have a crush on Vicki Peterson way back when? Come to think of it, I did!

See: <http://www.youtube.com/watch?v=QjgemiK-1uA> ["the Bangles restless live" - c. 1986]

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=allg6Ajr6PA> ["City of New Orleans - Willie Nelson and Sheryl Crow"]

~~~~~\*~~~~~

He gave him a Heaven and an angel host for exactly the same reason he allotted Spielberg a billion dollars; namely, because he knew and knows that neither could really do anything truly worthwhile and interesting with them. Similarly, we see others made very wealthy who can't *really* do much of anything with those riches either. In the meantime, and not so surprisingly, true merit, worth, and virtue are customarily penalized and or made to starve for refusing to cooperate with the existing order.

Now do you see a pattern? This is what spirit people religion, jurisprudence, and economics is all about: the survival of the mediocre with Old Scratch or Leviathan at the monolithic head.

~~~~~\*~~~~~

"The truth isn't allowed."

The ghoulish magician literally said this to me several years ago and at a time, that lasted for a few weeks, when I was naively compliant and listening to these spirit people myself. (Of course, I've learned my lesson a *long* time since then.)

~~~~~\*~~~~~

In examining and attempting to assess the controversy concerning who actually wrote "A Visit from St. Nicholas" (see <http://www.iment.com/maida/familytree/henry/xmas/livingstonmoore/index.htm>), I have to admit that, although I need to go through the pertinent material and evidence further, the case *against* the authorship of Clement Clarke Moore (1779-1853) and *for* that of Henry Livingston, Jr. (1748-1828) in many respects is very convincing. Yet not less mysterious, or at least perplexing, than the controversy itself is the bitter lambasting and sarcasm leveled at Moore personally by Mary S. Van Deusen, Livingston's champion (and which you can find interspersed among other writing at the above website); including quotes from contemporaries (assuming them authentic) whom ostensibly seem to have shared Ms. Deusen's rancor and disgust with him.

This antipathy, I submit, may explain what happened with "A Visit from St. Nicholas." First, it seems out of character that Moore would have been so adamant about his own false authorship (assuming it was false.) True, it may be understandable that initially he was not prepared to speak out against the errant attribution made by his children, but why as time went on would he have persisted in going along with it? There are a number of possibilities that might explain this.

1. Others may have played up the charade to such a degree that he was foolishly persuaded that it would do more harm than good to be honest.
2. He wanted to and would have finally told the truth, but others would not let him.
3. The entire thing was a set-up by spirit people to discredit him; and they accomplished this either by deceiving him (as to what was the right thing to do); or he was blackmailed into cooperating; or some or all of what are made to seem his own claims of authorship were done with neither his knowledge and or consent. While the last might normally seem very improbable, bear in mind that a professional sorcerer is

fully capable of creating the most fantastic illusions and deceptions, and Moore's being both tricked and kept in the dark is not so highly implausible as it otherwise would ordinarily appear.

I take this view (at least at this time) because the very acute animosity directed at Moore suggests that he was indeed (and taken all in all) a good man, and it was precisely for this reason that he was both set-up and later attacked so cruelly and vindictively. At the same time, are we to assume he lied merely to avoid embarrassment while *at the same time* gain great glory for himself -- all the while giving Livingston the knife? If true, this would actually imply something diabolical about him. But the fact is such a conclusion flies in the face of almost aught we know (of him); and who else would desire that he be cast in such a sinister light but those who were themselves so?

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"From all these it is evident that God did not seek sacrifices and holocausts from them, but faith, and obedience, and righteousness, because of their salvation. As God, when teaching them His will in Hosea the prophet, said, 'I desire mercy rather than sacrifice, and the knowledge of God more than burnt-offerings.' [Hosea 6:6] Besides, our Lord also exhorted them to the same effect, when He said, 'But if you had known what [this] means, I will have mercy, and not sacrifice, you would not have condemned the guiltless.' [Matthew 12:7] Thus does He bear witness to the prophets, that they preached the truth; but accuses these men [His hearers] of being foolish through their own fault."

~ St. Irenaeus, *Against Heresies*, Book IV, ch. 17

~~~~~\*~~~~~

With the sweet, balmy weather we are having here in Seattle, it's much more agreeable to post music than write at present. So...

See: <http://www.youtube.com/watch?v=TJ0E96QIUCA&feature=related> ["No Time (1992) Ringo Starr, Burton Cummings, Joe Walsh and Todd Rundgren at Montreux"]

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See: <http://www.youtube.com/watch?v=33wwm26zIHI&feature=related> ["Burton Cummings Medley" - Medley with Burton Cummings Randy Bachman and the Manhattan Transfer]

~~~~~\*~~~~~

Encore.

See: <http://www.youtube.com/watch?v=Kai8oSadTus> ["GRAND FUNK [ ROCK & ROLL SOUL ] LIVE. "]

~~~~~\*~~~~~

The more money he insists on having and needs to have, the harder it will be for him come the day to do without so very much; all the more so as his own exceeds excessive human greed.

~~~~~\*~~~~~

Were I to name my favorite American poet, it would be William Cullen Bryant (1794-1878); there is a depth, sincerity, earthiness yet also sublimity about his visions that I find most moving, and his body of poems as a whole, with its wide variety of subjects, sentiment, and color, is an inspiration to me as a writer. Yet in our more modern day to day life, the life we live is for some a noisy one, and so we lack that special

peace and tranquility that makes it possible to best enjoy and appreciate literary works and pieces such as his. The same is true, I find also of so many pre-20th century authors, including novelists. Oh, for the day to when I can once more read and immerse myself in them like I once used to! (Hopefully, it isn't too far away.)

"An Indian at the Burial-Place of His Fathers"

by William Cullen Bryant

"It is the spot I came to seek--  
My father's ancient burial-place,  
Ere from these vales, ashamed and weak,  
Withdrew our wasted race.  
It is the spot--I know it well---  
Of which our old traditions tell.

"For here the upland bank sends out  
A ridge toward the river-side;  
I know the shaggy hills about,  
The meadows smooth and wide,  
The plains, that, toward the southern sky,  
Fenced east and west by mountains lie.

"A white man, gazing on the scene,  
Would say a lovely spot was here,  
And praise the lawns, so fresh and green,  
Between the hills so sheer.  
I like it not--I would the plain  
Lay in its tall old groves again.

"The sheep are on the slopes around,  
The cattle in the meadows feed,  
And laborers turn the crumbling ground,  
Or drop the yellow seed,  
And prancing steeds, in trappings gay,  
Whirl the bright chariot o'er the way.

"Methinks it were a nobler sight  
To see these vales in woods arrayed,  
Their summits in the golden light,  
Their trunks in grateful shade,  
And herds of deer that bounding go  
O'er hills and prostrate trees below.

"And then to mark the lord of all,  
The forest hero, trained to wars,  
Quivered and plumed, and lithe and tall,  
And seamed with glorious scars,  
Walk forth, amid his reign, to dare  
The wolf, and grapple with the bear.

"This bank, in which the dead were laid,  
Was sacred when its soil was ours;  
Hither the silent Indian maid

Brought wreaths of beads and flowers,  
And the gray chief and gifted seer  
Worshipped the god of thunders here.

"But now the wheat is green and high  
On clods that hid the warrior's breast,  
And scattered in the furrows lie  
The weapons of his rest;  
And there, in the loose sand, is thrown  
Of his large arm the mouldering bone.

"Ah, little thought the strong and brave  
Who bore their lifeless chieftain forth--  
Or the young wife that weeping gave  
Her first-born to the earth,  
That the pale race, who waste us now,  
Among their bones should guide the plough.

"They waste us--ay--like April snow  
In the warm noon, we shrink away;  
And fast they follow, as we go  
Toward the setting day--  
Till they shall fill the land, and we  
Are driven into the Western sea.

"But I behold a fearful sign,  
To which the white men's eyes are blind;  
Their race may vanish hence, like mine,  
And leave no trace behind,  
Save ruins o'er the region spread,  
And the white stones above the dead.

"Before these fields were shorn and tilled,  
Full to the brim our rivers flowed;  
The melody of waters filled  
The fresh and boundless wood;  
And torrents dashed and rivulets played,  
And fountains spouted in the shade.

"Those grateful sounds are heard no more,  
The springs are silent in the sun;  
The rivers, by the blackened shore,  
With lessening current run;  
The realm our tribes are crushed to get  
May be a barren desert yet."

~~~~~\*~~~~~

Oh that look. Oh that sound!

See: <http://www.youtube.com/watch?v=vsWqhLojez4>

["Grand Funk Railroad Heartbreaker Live 1974 "]

~~~~~\*~~~~~

Ah, there now again, you see? Here's someone I did *not* know about till only just the other day, and which serves as one more reminder that there is so very much and more worth knowing out there, when it comes to good music and musicians certainly, that many of us still as yet aren't or weren't aware of.

See: <http://www.youtube.com/watch?v=bD4RD8vIqVQ&a=DAIfvrJU2OU> ["Jerry Jeff Walker - LA Freeway" -- from "The Dinah Shore Show," 1978]

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In the course and continuing of what seems to have become my near-never ending update, expansion, and emendation of my *Calendar and Record of the Revolutionary War in the South: 1780-81*, I learned about and was enticed into following the rather strange story of Henry Lee IV (1787-1837), son of "Light Horse Harry" (Henry III.) It started with my reading his bizarre and relentless, though in many ways erudite and cleverly written (at least from a literary standpoint), diatribe against Thomas Jefferson, *Observations on the writings of Thomas Jefferson* (1832); ostensibly penned in defense of his father's reputation. I was so astonished by the fervidly vitriolic yet at the same time careful, subtle, and meticulous nature of this work (by the same author of *Campaign of 1781 in the Carolinas* [1824]) that it prompted me to strongly wonder that the devil might be "in it," or what Henry IV's story is about, somewhere.

This curiosity in turn led me to Paul C. Nagel's very impressive and epic yet eminently readable *The Lees of Virginia: Seven Generations of an American Family* that I now am presently engrossed in going through, and which so far seems to confirm some of my suspicions regarding Henry IV, and most plausibly his father as well, as being the target of some conniving and vindictive ghost. Although clearly Mr. Nagel could have little or no thought about spirit people being involved in the destiny of the Lees, and the effect such spirit people can have on people's behavior and or reputations, I will, very probably, give you my own two cents on the subject when I am done with this stimulating, if *possibly* at points (with all good intention) misguided (or "led astray"), history.

~~~~~\*~~~~~

Treat and insist on dealing with them as if they are in *this* world, and on *this* world's terms; all the more as they are so (i.e. present and active); for they cannot be both *there* (in "spirit land" and absolved of responsibility) and *here*, and then act as if they are *not* here. But this is what they exactly seek to do and would have you assume they *can* do with impunity, and yet it is a salient and signal frailty of theirs; and that reflects the ambivalence and vulnerability of their legal and moral stance.

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My position is basically very pragmatic. *No* torture, no murder, no dirty tricks, no malicious mayhem, etc., etc. by *anyone* -- regardless of whether it's a spirit or regular person that does it. To me this is just plain old common sense; moreover, the failure to adopt this otherwise obvious conclusion seems to me to readily better explain and account for (than any other cause yet suggested) the great tragedies and atrocities of history, as well as the prevalence of egregious behavior generally.

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### *Once More for the Record*

Someone on my Facebook posted a video with the famous speech of Chief Seattle being read, as well as another that is a clip from a PBS related documentary on him. I took the occasion to remark:

"In that PBS documentary on Chief Sealth they have one 'expert' who comes on to make it sound like this speech was really only white man literature written by Dr. Henry A. Smith. There is no solid evidence that Smith's free transcription was not in substance and spirit that of the chief; and what is offered to support the contrary view is itself at best and no better than speculation. But then people believe what they hear on television and what suits propaganda."

~~~~~\*~~~~~

Funny stuff, don't you think? And how many of you remember the time, not *so* long, when they were doing things like encouraging ordinary folk to learn BASIC and C++ programming?



See:

http://www.windowsslive.com/campaign/thenewbusy/?tile=sleep&ocid=PID27174::D:OFFATLAS:OFF:WL:en-US::WM_HMP:032010 ["The New Busy -- Hotmail tools for the new busy."]

Or if that link doesn't work, here are some snaps of what you would have seen:

<http://www.gunjones.com/newbusy1.jpg> and <http://www.gunjones.com/newbusy2.jpg>

~~~~~\*~~~~~

It's funny in a way to recall now, but back in its time "The Partridge Family" seemed about the one cultural phenomena that most all of the kids on the block where we lived, both boys and girls, seemed to like and relate to. Granted as with any childhood fashion, it was but for a season, yet significant even so for its unusually relatively widespread appeal -- among *ourselves* certainly. Today however, few perhaps, except fans of its stars and the show, will go back to the Partridge Family for music. But for bubble gum, they did have a few decent songs and that are still keepers, and David Cassidy had and has a much better singing voice than many of us occupied with more "serious" music ever really gave him credit for.

To then in a little way make up for this, here he is to remind us (with some crazy gyrations thrown in for your amusement.)

See: <http://www.youtube.com/watch?v=S-GvV0o1HOI&feature=related> ["David Cassidy - I'll Meet You Halfway" - David Cassidy singing live March 2007]

*Later Note.* And here's another good song from the same; though in this case as originally performed in the days of old.

See: <http://www.youtube.com/watch?v=St35VnKlvL0&feature=fv> ["The Partridge Family - Together We're Better"]

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More *from before*...

See: http://www.youtube.com/watch?v=q6uHjwTF5PY&feature=player_embedded ["Buddy Holly - October 21, 1958 - Part 2 + Bonus" – singing "Moondreams"]

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### *Reverie*

Everyone is snug asleep,  
softness reigns, overcast,  
but windy,  
this late Sunday afternoon,  
both living and dead slumbering in peace.

With determination like a needle's tip,  
A spider must carefully weave its web.  
Just as pine cones must be strewn  
necessarily;  
just so for you.

But remember that  
If you don't really tell the truth,  
you don't really love.  
And no matter how much  
you change *your* tune,  
the birds will still sing  
as they've sung  
for thousands of years.  
And where would you be without them?

"But shall the light that is derived  
deride its source?"

Yet then the sun is not the source *ultimate*  
though terrifying and undeniable its might.

And what is life if it is sick?  
If from oppression he won't desist,  
you *must* make him your footstool,  
and that he might have  
something honorable in life to do.

But must you then  
wake up every morning  
ready for a fight?  
Worn out and beat up,  
get up and start anew  
with hopes and cheers?  
Yes, for how many times  
in the many ages of man  
has pity looked on;  
only to have to turn away forlorn  
from what it could not help?



As the earth holds you  
up on its shoulders,  
sustain your brothers and sisters.  
Let each who's of good cheer  
and good heart  
have all that they desire.  
But what's for you  
you cannot assume.

All you can do  
is choose and hope  
that if your own love  
*is* worth something;  
then perhaps who it's for  
may want some.  
Then keep that love for her  
in a box safe somewhere.  
So that if ever she wants it,  
it's there.

~~~~~\*~~~~~

By means of systematic murder (of groups of people), assassination, magic (i.e., sleight of hand), and mind control, and counterfeiting, they took over everything by changing everyone's basic assumptions. And they further achieved these by marginalizing and or outlawing honest and rational discussion; while at the same time instituting in its place the authority and judgment of unaccountable spirit people (who they listen to and work for) as the supreme power of decision making and who oversee and have veto say over all of society's most crucial choices. This is why for instance, despite the phenomenal tools of mass communication (such as the PC) that are at anyone's disposal (who can financially afford them), censorship and control of the media, mail, and phone have reached a most dark and ominous level, and that have and do make mockery of what was once the free world. The *de facto* rule of witchcraft and criminal spirit people is why crime and fraud are so rewarded and why character and real merit are trivialized and laughed at.

The solution, I suggest and submit for your consideration, is for humanity to join and unite together and declare an all out war of unconditional surrender on autocratic spirit people and their billionaire henchmen -- the very sinew and bulwarks of rabid and rampant fascism that has been undermining and wreaking havoc on culture, morals, and religion at an unprecedented and alarming rate these past 30 odd years while placing the most corrupt and rotten people in many, if not most, of the greatest positions of worldly wealth and power.

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The beauty of one form is not the beauty of all forms or even of all similar forms. Nonetheless, all or at least much of what is beautiful may or does share in a common kind and common higher form of beauty (of one sort or other.) Grace, for instance, may be exhibited in a number of different ways and forms, and in a variety of different mediums. Yet though as diverse and unlike from each other given forms and or mediums of expression might be, the quality of gracefulness still might be present in any one, several, or all of them.

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The first song (and that we've made mention of before) is one that probably more people should know than the number that actually do. As for the second, well, *let's hear it again.*

See: http://www.youtube.com/watch?v=6bkhrysA_GI&feature=related ["Electric Light Orchestra - Mission (A New World Record)" -- regarding particular video, "newspaper" graphic & no animation.]

See: <http://www.youtube.com/watch?v=Op1YNA1wB84> ["ELO - Can't Get It Out Of My Head Live In London Stereo Remaster"]

~~~~~\*~~~~~

Self-command and duty *must* uphold and maintain charity when, as at times must inevitably happen, empathy and sentiment falter.

~~~~~\*~~~~~

Despite their own typical and obvious inability to be more than superficially rational accompanied by a very limited capacity to express themselves verbally, it is not unusual for witchcraft people in positions of great wealth and power to apply the epithet "idiot" to their enemies and to those who don't doctrinally agree with them (as well as poor people generally.) One of the main reasons for such false pride and unfounded sense of ultra-superiority is that they are shown and have revealed to them scenes, spectacles, and visions of seeming elegance and excellence by spirit people; while not taking into consideration the morals or lack of morals underlying such surface beauty, wit, and or grandeur.

To illustrate what I mean (and which originally prompts these remarks) the films "Barry Lyndon" and "The Madness of King George," and also the HBO mini-series "John Adams" are in many ways laudably done and exquisite to the eye. And yet they are uncomfortably sterile and barren when it comes to either sustained warmth or real humor (though this is not to say, on the other hand, that these specific films, etc. are *completely* devoid of these traits or virtues -- the Irish family gathering in the early part of "Barry Lyndon" being, for example, an exception.) For there is simply little or no place for heart felt sentiment or sympathy for others when it comes to such people, and what is proffered as a love of the sublime is really and at bottom a guise and pretext to murdering, denigrating, or enslaving others who are not "superior" as themselves.

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This is one my favorite Herb Alpert numbers, but it was only just the other day that I learned the composition itself is a sort of pop rendition of a more formal jazz work by Nat Adderley and Oscar Brown, Jr. (with the latter, as some may know, being the one who did "Hum Drum Blues" -- one of our "Soul, Rockin' and Obscure" selections.)

See: [http://www.youtube.com/watch?v=dHp53qws4A&feature=player\\_embedded](http://www.youtube.com/watch?v=dHp53qws4A&feature=player_embedded) ["Work Song. Herb Alpert & the Tijuana Brass"]

~~~~~\*~~~~~

If someone can disdain or make light of the power of great good, is it not also reasonable for them to view with equal or more contempt the power of great evil? And yet how not uncommon it is for some who are very cynical to haughtily brush aside and laugh at the former; say, when it comes to innocence or moral virtue, yet be in utter terror and reverence of, and indeed accommodate their very lives to appeasing the latter as if they had no choice.

~~~~~\*~~~~~

Perhaps classes in *mindng one's own business* might be offered on the community college level?

~~~~~\*~~~~~

A given word, or combination of words, may have a taste or flavor, not unlike a food, drink, or spice does, and which the poet then uses to his advantage in cooking and serving up his "dish."

~~~~~\*~~~~~



How many times in the long, long ages of Man has Pity for another looked on with true grief and woe only to have to turn away from what it could not help?

~~~~~\*~~~~~

Here are two more from Don Fardon of "Dreaming Room" and "Take a Heart" fame (which last tunes we'd posted earlier.) Tom Jones, incidentally and whom I have been a fan of since childhood, did a cover of the second of these, "I'm Alive," on his recent ["24 Hours"](http://www.youtube.com/watch?v=h4GRxD_Xfk4&feature=related) which latter I personally found to be a very strong and impressive effort; not least of which (or should I say, rather, *not even*) considering how relatively late in his singing career it comes. (How many of you are old enough to remember watching "This is Tom Jones"?)

See: http://www.youtube.com/watch?v=h4GRxD_Xfk4&feature=related ["British Soul - Don Fardon - Sunshine Woman"]

See: <http://www.youtube.com/watch?v=PgzRgLRuKt0&feature=related> ["Don Fardon - I'm Alive"]

~~~~~\*~~~~~

*When Justice?*

Using the group  
to imprison and murder  
those who don't belong  
to the group.

Was it worth the money?  
Was it worth the women?  
Was it worth  
a ghost's blessing?

"If you think so little  
of doing those things,  
you can go through them yourself."  
For what were *they* supposed to do?

Guilty wretch,  
the days will come  
when all that's left

is your soul,  
and dogs will bark  
unceasing  
throughout the day,  
throughout the night...

Mark!

~~~~~\*~~~~~

"Get a load of my Heaven, boy. It's the hotness."

~~~~~\*~~~~~

[Referring to his *Helmet of Pluto*] And take off that ridiculous thing -- it only makes you look like a great fool.

~~~~~\*~~~~~

[Addressing the brain torture radio operators] Just think about it fellas...no more brain torture radios!
[Pause] Hey championship, what are you going to spend *your* share on after these brain torture radios get turned off? Not another movie career? *No more movie career!* Think of something else instead.

~~~~~\*~~~~~



*Blabber-mouth Olsen*

How many times has Jimmy Olsen's *blabbing* gotten Lois, Perry White, or someone else into some trouble or other? (Thanks a lot Jimmy.)

~~~~~\*~~~~~



In looking and listening over the recording of the 1997 revival of Sherman Edwards-Peter Stone's "1776" starring Brent Spiner, I was most pleased to find that it included some tracks and dialogue not found on the original 1969 version -- which latter, and as I've earlier noted, I had seen on Broadway at the St. James Theater back in (I believe) 1970. Most especially so is it delightful to have "Compliments;" a very brief but very rousing dramatic leaping-off point that gets me going just about every time I hear it. This in turn got

me checking over at YouTube, and in the process of which I described the following two renditions of the same: the first with Virginia Vestoff (also from the Broadway premiere cast) in the 1972 film adaptation (I love how she raises and throws her arms as she sings), and as well a not-so-well *filmed* but quite nicely sung version, done not so long ago, with Jennifer Hope. Because of some sound and video problems with the second, I made my own video from it that cuts straight to the song; you can however, if interested, find the original from which mine is derived at:

<http://www.youtube.com/watch?v=86JJLkzxfmo&feature=related>

Last, and for fun, I scanned some pictures from the illustrated program (which I most miraculously still have) of the St. James Theater production, and which you can see [HERE](#).

See: <http://www.youtube.com/watch?v=Oogv7qah3ik> ["1776 ~ Compliments"-- with Virginia Vestoff from the film]

See: <http://www.youtube.com/watch?v=86JJLkzxfmo&feature=related> ["Compliments - 1776 - Jennifer Hope - Abigail Adams"] Note. The song portion commences about three-fourths of the way down.

~~~~~\*~~~~~

Hey championship, how about going somewhere else already? You give people the creeps with all this witchcraft and these brain torture radios.

~~~~~\*~~~~~

If such as Pythagoras, Socrates, or Democritus *had* shown up somehow, somewhere in and amidst the events transpiring in or surrounding the *Iliad*, odds are it would only have been a matter of time before "the gods" would have felt it necessary to get rid of them.

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This again from Irenaeus (*Against Heresies*, Book III, Chapter 3 – see <http://www.newadvent.org/fathers/0103303.htm>):

"4. But Polycarp also was not only instructed by apostles, and conversed with many who had seen Christ, but was also, by apostles in Asia, appointed bishop of the Church in Smyrna, whom I also saw in my early youth, for he tarried [on earth] a very long time, and, when a very old man, gloriously and most nobly suffering martyrdom, departed this life, having always taught the things which he had learned from the apostles, and which the Church has handed down, and which alone are true. To these things all the Asiatic Churches testify, as do also those men who have succeeded Polycarp down to the present time,— a man who was of much greater weight, and a more steadfast witness of truth, than Valentinus, and Marcion, and the rest of the heretics. He it was who, coming to Rome in the time of Anicetus caused many to turn away from the aforesaid heretics to the Church of God, proclaiming that he had received this one and sole truth from the apostles—that, namely, which is handed down by the Church. There are also those who heard from him that John, the disciple of the Lord, going to bathe at Ephesus, and perceiving Cerinthus within, rushed out of the bath-house without bathing, exclaiming, 'Let us fly, lest even the bath-house fall down, because Cerinthus, the enemy of the truth, is within.' And Polycarp himself replied to Marcion, who met him on one occasion, and said, 'Do you know me?' 'I do know you, the first-born of Satan.' Such was the horror which the apostles and their disciples had against holding even verbal communication with any corrupters of the truth; as Paul also says, "A man that is an heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sins, being condemned of himself." [Titus 3:10] There is also a very powerful Epistle of Polycarp written to the Philippians, from which those who choose to do so, and are anxious about their salvation, can learn the character of his faith, and the preaching of the truth. Then, again, the Church in Ephesus, founded by Paul, and having John remaining among them permanently until the times of Trajan, is a true witness of the tradition of the apostles."

Once more one is somewhat at a lost to grasp what to make of this. Was it written, all of it, by Irenaeus? Are these anecdotes genuine? The conduct ascribed to John and Polycarp strikes one as very childish, irrational and un-Christian ("love thy enemies.") Would these saints not rather have at least rationally and politely refuted Cerinthus and Marcion to their faces first -- rather than running and hiding from them without bothering with discussion or debate? Were "John" and or "Polycarp" perhaps under the influence of spirit people, and who are notorious for wanting to keep things secret and unspoken of?

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=N8hk9pUtVwA&feature=related> ["Marx Bros Everyone Says I Love You"]

~~~~~\*~~~~~

To resume from our earlier discussion, the proceeding is one of the fragments from the *Lost Writings of Irenaeus*:

"2. These opinions, Florinus, that I may speak in mild terms, are not of sound doctrine; these opinions are not consonant to the Church, and involve their votaries in the utmost impiety; these opinions, even the heretics beyond the Church's pale have never ventured to broach; these opinions, those presbyters who preceded us, and who were conversant with the apostles, did not hand down to you. For, while I was yet a boy, I saw you in Lower Asia with Polycarp, distinguishing yourself in the royal court, and endeavouring to gain his approbation. For I have a more vivid recollection of what occurred at that time than of recent events (inasmuch as the experiences of childhood, keeping pace with the growth of the soul, become incorporated with it); so that I can even describe the place where the blessed Polycarp used to sit and discourse— his going out, too, and his coming in— his general mode of life and personal appearance, together with the discourses which he delivered to the people; also how he would speak of his familiar intercourse with John, and with the rest of those who had seen the Lord; and how he would call their words to remembrance. Whatsoever things he had heard from them respecting the Lord, both with regard to His miracles and His teaching, Polycarp having thus received [information] from the eye-witnesses of the Word of life, would recount them all in harmony with the Scriptures. These things, through, God's mercy which was upon me, I then listened to attentively, and treasured them up not on paper, but in my heart; and I am continually, by God's grace, revolving these things accurately in my mind. And I can bear witness before God, that if that blessed and presbyter had heard any such thing, he would have cried out, and stopped his ears, exclaiming as he was wont to do: 'O good God, for what times have You reserved me, that I should endure these things?' And he would have fled from the very spot where, sitting or standing, he had heard such words. This fact, too, can be made clear, from his Epistles which he dispatched, whether to the neighbouring Churches to confirm them, or to certain of the brethren, admonishing and exhorting them."

It is not quite evident here of which heretics Irenaeus is speaking, but most plausibly it includes the Marcionites who were among the most persuasive as far as sincere and legitimate Christians went, and thus needed all he more to be declaimed against.

Granting this to be so, what are *some* possible explanations for the foregoing?

1. The fragment itself is truncated and or is not really written by Irenaeus.
2. Irenaeus and Polycarp were perhaps mislead as to the real character of the Marcionites, and though they judged rightly in their condemnation, it was a condemnation of such and whom as were not actually Marcion and his followers -- but rather misrepresentations, perhaps deliberate, made of them by others, and which Irenaeus, etc., with good intention, erroneously took to be authentic.
3. Some leaders of the early church, possibly even John himself, could not always separate true God from all spirit people who might seem to represent Him, and thus were not above being taken in by their impostures. Some might find this conclusion unacceptable as somehow lessening the teaching of Christ by saying such truly venerable saints were or might have been deceived. Yet this is and not need be so when

we realize that Christ strove foremost to fortify and renew the heart and soul, and that this was both far more important and possible at that stage of the “primitive” church than scientific training and indoctrination, and which latter necessarily had to wait till later, due to constraints on human spiritual and intellectual development -- not least of which owing to the highly sophisticated stratagems and tactics of con-artist and malevolent spirit people.

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“What imaginations some people have...”

I never actually did see Francis Ford Coppola's "Bram Stoker's Dracula" -- though I vividly recollect the billboards for it when I was living in Los Angeles in 1992.* It struck me on the surface as being too lurid and sensational for its subject, and I like or prefer my Dracula to be more traditional along the lines of Schreck, Lugosi, Lee, Jourdan, or Palance's. Well, the truth is, Coppola may be astray from literature or more familiar movie characterizations, but he is more or less dead on the money when it comes to the real thing; even some of you watching this (and who have not perhaps been so personally involved) will *now* (and finally as in my case) recognize who and what he is talking about and referring to. ("I <3 Vampire" anyone?)

(P.S. If you were such as took a bribe, this is about or very like who it actually came from.)

<http://www.youtube.com/watch?v=Xw2-ZMhxTUs&feature=related> ["Bram's Stoker's Dracula" trailer for Coppola's film.]

* My own circumstance then was more like a combination of “Le Horla,” “The French Connection,” and Candid Camera -- not realizing that *it* would before long materialize into the equivalent of the Dunwich Horror (or "old Dunwich" as I sometimes now and then address and refer to him and his heavenly host), and thus did not at that juncture think of Dracula being relevant literally.

~~~~~\*~~~~~

It is interesting that in Irenaeus' refuting the "heresy" of Marcion (of Sinope) it is assumed that the God of the Old Testament, as presented there, is in fact, and in all instances, God; and that Marcion is to be rejected (among other reasons) because he sees Yaveh as a false god, and not the Father (Jesus speaks of.) Yet if spirit people did (for the sake of our argument) attempt to impersonate the Almighty and trick and deceive the people of Israel, at least at certain times, then it wasn't actually "God" whom Marcion was criticizing at all in the first place. But you see Irenaeus' assumption is that God directly speaking or interacting with people in all instances mentioned in the Old Testament was in fact true God. Yet might Irenaeus be mistaken in this if (a) a spirit person at certain times impersonated Him, and or (b) a given portion of text is a later forgery or spurious insertion, and therefore and for this reason cannot actually pertain to God (as Irenaeus takes for granted it does?)

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He is such a fake and a fraud that he tells these others that everyone, of any noble pretension or aspiration, is really at bottom just a fake and a fraud also. (And these others believe him.) The best way to refute him is with honest and rational truth, of course. But, and of course as well, untrammelled honest and rational truth is something he does and will not permit.

And it is quite the joke, is it not, how and to what lengths they go to stifle and interrupt communication on the internet. Or similarly, how, as we gave as example just the other day, you cannot even write and talk with such as Google and YouTube without hiring a lawyer.

When all's said and done then, he will do your thinking for you; so here's no need for you or your friends to say anything, save for taking your phoned in vote on the choices available to you on American Idol.

Later Note. Here's a piece of convoluted misunderstanding and wide-off the mark polemic that regrettably comes from the otherwise much musically respected Andrew Lloyd Webber, <http://www.andrewlloydwebber.com/news/andrew-lloyd-webber-leads-hou/>

[Or see "1st April 2009 -- Andrew Lloyd Webber Leads House of Lords Debate" at <http://www.gunjones.com/webber.pdf>]

Such, by and large, is a lot of nonsense. I have no argument with him as far as respecting copyrights. But is that what *really* prompts all this? Just the other day, as we saw, I lost my YouTube account supposedly owing (so I take it, for they didn't actually say) to copyright infringement on my part. On this grounds, and what became a pretext, my account was suspended without any chance of appeal, or opportunity by discussion, to resolve the matter. Wasn't rather the more sensible solution to have simply removed the (allegedly) offending video? But what instead happened is that what might have been due to my honest mistake is turned into an occasion to shut me down *completely*.

What, at its root, all this is really is a cry for more monopoly, censorship, and keeping out competition; and this by helping to marginalize and do in the internet revolution which allows free mass communication to all. And many of the bad things, such as viruses, counterfeits, "identity theft," virulent porn, and nuisance and nonsensical advertising are exactly put and perpetrated on the web *in such massive quantity* for the same discrediting purpose.

In fairness to Webber, nevertheless, I don't really think, aside from his obviously sincere love of theater, his heart is in what he writes; but rather composed this to propitiate "the gods."

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Either all that is hidden *will* be revealed or else it won't be.

~~~~~\*~~~~~

Introducing the new [gunjones.com](http://www.gunjones.com) MUSIC VIDEOS page; (nor to be neglected either our original "List of Weekly Recommendations at <http://www.gunjones.com/recommends.html>).

~~~~~\*~~~~~

The error of seeming to grasp the part while in the meantime ignoring the greater whole.

~~~~~\*~~~~~



In short, the *behind* the behind-the-scenes, *real* brains of the organization.

~~~~~\*~~~~~



Some things you ought to know.

See: <http://www.youtube.com/watch?v=jQ9iGGE-9zo&feature=fvwm> ["Learn Magic Card Trick Basics : The Rising Card Magic Trick" -- from "Expert Village."]

~~~~~\*~~~~~

He knows that subject best because he, as much as anyone else, *loves* it best; and consequently is all the more able to speak about or discourse on it.

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The best artist must also be the best audience. For how else does he know what works and what doesn't?

~~~~~\*~~~~~



This is one of the rare fragments of Papias; who knew some of the first Twelve Apostles, and whose written works, including recollections of Christ and the earliest church, are now largely lost; here taken from, again, St. Irenaeus' *Against Heresies*; specifically Book V, ch. 33.

"...And these things are borne witness to in writing by Papias, the hearer of John [the apostle], and a companion of Polycarp, in his fourth book; for there were five books compiled by him. And he says in addition, 'Now these things are credible to believers.' And he says that, 'when the traitor Judas did not give credit to them, and put the question, 'How then can things about to bring forth so abundantly be wrought by the Lord.' the Lord declared, 'They who shall come to these [times] shall see.' 'When prophesying of these times, therefore, Esaias says: 'The wolf also shall feed with the lamb, and the leopard shall take his rest with the kid; the calf also, and the bull, and the lion shall eat together; and a little boy shall lead them. The ox and the bear shall feed together, and their young ones shall agree together; and the lion shall eat straw as well as the ox. And the infant boy shall thrust his hand into the asp's den, into the nest also of the adder's brood; and they shall do no harm, nor have power to hurt anything in my holy mountain.' And again he says, in recapitulation, 'Wolves and lambs shall then browse together, and the lion shall eat straw like the ox, and the serpent earth as if it were bread; and they shall neither hurt nor annoy anything in my holy mountain, says the Lord.' [Isaiah 40:6], etc. I am quite aware that some persons endeavour to refer these words to the case of savage men, both of different nations and various habits, who come to believe, and when they have believed, act in harmony with the righteous. But although this is [true] now with regard to some men coming from various nations to the harmony of the faith, nevertheless in the resurrection of the just [the words shall also apply] to those animals mentioned. For God is rich in all things. And it is right that when the creation is restored, all the animals should obey and be in subjection to man, and revert to the food originally given by God (for they had been originally subjected in obedience to Adam), that is, the productions of the earth. But some other occasion, and not the present, is [to be sought] for showing that the lion shall [then] feed on straw. And this indicates the large size and rich quality of the fruits. For if that animal, the lion, feeds upon straw [at that period], of what a quality must the wheat itself be whose straw shall serve as suitable food for lions?"

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For the first time in my life, I'm afforded the opportunity to view the "Elizabeth R" series with Glenda Jackson in full, and I must say that, as well as being exquisitely written and magnificently acted, it is a most engrossing experience; and I came soon to learn as it went on that it is not something to be watched casually, being occasionally very disturbing, and at times so moving it caused me to weep inside.

Of course, one episode particularly striking -- in fact in both regards -- was that respecting Mary Queen of Scots (pictured above at 13, in [her] middle age, and by way of her death mask.) Understand that as much as I address the subject of spirit people, I don't always make it a point to spot where *they* may have "shown up" in history. Notwithstanding, in seeing the story of Mary unfold in "Elizabeth R," it wasn't long before I started becoming suspicious. Questions are raised that seem offhand to be best accounted for by spirit people machinations being in play. For instance, it is startling how Babington is so ready to betray and kill Queen Elizabeth; with his only reservation being that there might be practical difficulties in carrying the plan out. His coldness could perhaps be explained by a spirit person impersonating "Jesus" authorizing the deed; for how else account for such brutal treachery and ruthlessness adopted so casually? According then to this theory (and I am only offering it here as such), "Jesus," by his plot will lead astray (and ultimately embarrass and damn) Walsingham, destroy Babington, as well as Mary, and do great personal injury to Elizabeth -- all in the name of religion (which, by some, gets blamed for what happens.) Quite a coup for a professional devil, you must admit.

Why didn't Elizabeth personally interrogate Mary herself? Could not she have been able to discern whether the Queen of Scots was telling the truth? If Mary *was* involved in such a plot, one would think that the most compelling and urgent reason for her being so was utter desperation to escape 18 years of confinement; for the scheme was so hare-brained and highly risky, she could not have possibly have been in her right senses to have taken up such an extremely rash and outlandish remedy; not least of which, when we remember, that she knew she was being closely watched (or if she did not, she must have been a very dull person indeed.)

Interesting too is the anecdote about Mary's pet terrier which is said to have died of grief after her death. Now it wouldn't surprise me in the least to envision someone like the ghoulish magician taking it out on that poor dog, in continuation of his bitter hatred, and probably envy as well, of Mary; for that is how these people can be sometimes.

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*"In this wild wood will I range,
Listen, listen, dear,
Nor sigh for towns so fine, to change,
This forest, forest drear:
Toil and danger I'll despise,
Never, never weary,
And while love is in thine eyes,
Ever, ever cheery.*

*"Ah! what to me were cities gay,
Listen, listen, dear,
If from me thou wert away,
Alas! Alas! how drear,
O, still o'er sea, o'er land I'll rove,
Never, never weary,
And follow on where leads my love,
Ever, ever cheery."*

~ "Ever, Ever Cheery!" from "The Indian Princess" (1808)

As I've remarked previously, it has been my interest for a *long* time now to explore and sift through early American culture from about 1600 to 1850, and in all its various facets, particularly with a mind toward bringing to light works and items that are relatively rare or are known only to a few. Well, it was my good fortune the other day to discover a joint recording which contains two very early American musicals, namely, "John Bray: The Indian Princess (1808); Raynor Taylor: The Ethiop (1814)" by the Federal Music Society Opera Company (New World Records --and which if you go to via the amazon.com link given is available as an inexpensive download.)

The first of the two musicals, "The Indian Princess" (1808), is based on a text by James Nelson Barker with music by John Bray (1782-1822), and recreates the story of Pocahontas and Captain John Smith. The second, "The Ethiop," is by William Dimond with score by Raynor Taylor (1747-1825), and concerns intrigue and goings on at the court of Haroun Al-Raschid.

With a few very notable exceptions, like William Billings, Francis Hopkinson, Andrew Law, most formal composers of nascent America were transplanted Europeans, like Bray and Taylor; who sang liberty and the new nation, while bringing the latest theater and church fashions from home; so that in this music we sometimes hear echoing strains of such as Handel, Mozart and Beethoven. Yet most musicals such as were produced in that day were unlike opera in that, as the liner notes (.pdf, and which includes the lyrics and synopses) explain, "upper-caste characters have *speaking* roles exclusively. Only the comic characters sing arias. Music in the main plot is assigned to dignified choruses or instrumental interludes." The combined result of these factors and ingredients listening to Bray and Taylor's works now is charming, novel and amusing; made all the more so by imagining them being performed in this country in the youthful days of the Republic. Of the two, I like Bray's work better, but for antiquaries and adventurous seekers of the unusual both are definitely worth a listen -- though do follow the liner notes so that you have a more clear idea of what is taking place and being sung.

Other related albums, depending on how interested you might be in early American music, are (and not counting fife and drum music which I have not included):

- * "Early American Roots" by Hesperus
- * "Colonial America" by Hesperus
- * "America Sings, Volume I: The Founding Years"
- * "The Flowering of Vocal Music in America: 1767-1823"
- * "Music of the American Revolution: The Birth of Liberty" (New World Records)
- * "Music of the Federal Era" (New World Records)
- * "George Washington: Music for the First President" by David Hildebrand & Ginger Hildebrand

And, of course, two other favorites we again made mention of not long ago.

* "Ballads of the American Revolution: 1767-1781" by Wallace House

* "Ballads of the War of 1812: 1791-1836" by Wallace House

For further inquiring, see "New World Records" -- and where I obtained the liner notes for the Bray-Taylor album, and, of course, Smithsonian-Folkways, and at which latter you can also find church hymns, spirituals (white and negro), Native American music, minstrels, sea shanties, work songs, dance music, folk tunes, Latin music, and more from America's early, and not so early, years.

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See: <http://www.youtube.com/watch?v=HJ9CfDC-2J4> ["Republica - Drop Dead Gorgeous" at 3:27 from a live tv show]

See: <http://www.youtube.com/watch?v=G3BmxjhmN20&feature=related> ["Republica - Ready to go" - MTV version at 3:40]

*Later Note.* Because the above live tv version of "Drop Dead Gorgeous" is no longer posted at YouTube, here's the conventional video of that song at:

<http://www.youtube.com/watch?v=yqmwVSTGlg&feature=related> ["Republica - Drop Dead Gorgeous"]

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I think we tend sometimes to forget -- they were originally *Ted Healy's Three Stooges*, and that it is only in more recent times that we ascribe to them an independence that is and never was really theirs.

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See: <http://www.youtube.com/watch?v=sEniyyOtETc> ["Grateful Dead - Franklin's Tower @ Radio City 10-31-80"]

~~~~~\*~~~~~

"...Wherefore I have laboured to bring forward, and make clearly manifest, the utterly ill-conditioned carcass of this miserable little fox [Song of Songs 2:15; Luke 13:32.] For there will not now be need of many words to overturn their system of doctrine, when it has been made manifest to all. It is as when, on a beast hiding itself in a wood, and by rushing forth from it is in the habit of destroying multitudes, one who beats round the wood and thoroughly explores it, so as to compel the animal to break cover, does not strive to capture it, seeing that it is truly a ferocious beast; but those present can then watch and avoid its assaults, and can cast darts at it from all sides, and wound it, and finally slay that destructive brute. So, in our case, since we have brought their hidden mysteries, which they keep in silence among themselves, to the light, it will not now be necessary to use many words in destroying their system of opinions. For it is now in your

power, and in the power of all your associates, to familiarize yourselves with what has been said, to overthrow their wicked and undigested doctrines, and to set forth doctrines agreeable to the truth. Since then the case is so, I shall, according to promise, and as my ability serves, labour to overthrow them, by refuting them all in the following book. Even to give an account of them is a tedious affair, as you see. But I shall furnish means for overthrowing them, by meeting all their opinions in the order in which they have been described, that I may not only expose the wild beast to view, but may inflict wounds upon it from every side."

~ St. Irenaeus, *Against Heresies*, Book I, ch. 31.

"In the first book, which immediately precedes this, exposing 'knowledge falsely so called' [1 Timothy 6:20], I showed you, my very dear friend, that the whole system devised, in many and opposite ways, by those who are of the school of Valentinus, was false and baseless. I also set forth the tenets of their predecessors, proving that they not only differed among themselves, but had long previously swerved from the truth itself. I further explained, with all diligence, the doctrine as well as practice of Marcus the magician, since he, too, belongs to these persons; and I carefully noticed the passages which they garble from the Scriptures, with the view of adapting them to their own fictions. Moreover, I minutely narrated the manner in which, by means of numbers, and by the twenty-four letters of the alphabet, they boldly endeavour to establish [what they regard as] truth. I have also related how they think and teach that creation at large was formed after the image of their invisible Pleroma, and what they hold respecting the Demiurge, declaring at the same time the doctrine of Simon Magus of Samaria, their progenitor, and of all those who succeeded him. I mentioned, too, the multitude of those Gnostics who are sprung from him, and noticed the points of difference between them, their several doctrines, and the order of their succession, while I set forth all those heresies which have been originated by them. I showed, moreover, that all these heretics, taking their rise from Simon, have introduced impious and irreligious doctrines into this life; and I explained the nature of their 'redemption,' and their method of initiating those who are rendered 'perfect,' along with their invocations and their mysteries. I proved also that there is one God, the Creator, and that He is not the fruit of any defect, nor is there anything either above Him, or after Him. In the present book, I shall establish those points which fit in with my design, so far as time permits, and overthrow, by means of lengthened treatment under distinct heads, their whole system; for which reason, since it is an exposure and subversion of their opinions, I have so entitled the composition of this work. For it is fitting, by a plain revelation and overthrow of their conjunctions, to put an end to these hidden alliances, and to Bythus himself, and thus to obtain a demonstration that he never existed at any previous time, nor now has any existence..."

~ *Against Heresies*, Book II, Preface.

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*After...and Before*

See: <http://www.youtube.com/watch?v=qaaeUuHHBHg&feature=related> ["Chuck Berry - You Never Can Tell"]

See: <http://www.youtube.com/watch?v=uuM2FTq5fIo&feature=related> ["Chuck Berry-You Never Can Tell-1964" - Chuck Berry AVO Session 2007 Basel (Switzerland) 13th of November 2007 ]

*Later Note.* In passing it's worth remarking, I look up to Chuck Berry as a music teacher, and who taught me, from listening to and watching him, to understand aspects of rhythm better and more clearly; including how rhythm is somewhat and not unlike a happy companion to the soul; and which you can recognize when good music is playing; just as you might recognize a welcome friend coming to greet you. So much is this so that, oddly or not oddly enough, whenever I *think* of rhythm, most of the time I *think* of Chuck Berry also -- which may sound strange in its way, but is true fact nonetheless. (I had wanted to have said or mentioned this a long time ago, but lacked what I thought was a suitable context. However, with the posting of the above, now seemed a good occasion as any.)

~~~~~\*~~~~~

For the possible benefit of any who still might be perplexed or confused on the subject of religion and spirit people, here are a few points remembering.

1. For Christians, Christ is and is of the truth. Now we understand truth and truthfulness to connote honesty and rationality (Logos.) Therefore, if a person, including a spirit person (no matter how puissant, awe inspiring, forbidding, hope giving, and wonderful, etc.) is not fundamentally and the vast majority of the time honest and rational then they cannot really be of the truth; and hence are not Christian.
2. The most any spirit person can really do to hurt you in immediate circumstances is to harm you physically. Yes, they do use psychological warfare as well, but a rational and scientific person is capable of seeing a psychological attack as simply a refined form of physical assault, and that can consequently, and for practical purposes, be cognitively analyzed, understood and dealt with the same way (as a physical attack is, say, philosophically, militarily, medically.)
3. The greater and worst evil comes from autocratic and criminal spirit people; they have both the most elaborate and sophisticated means to effect great evil; and, as history and religion have shown, the greatest motive for bringing evil about. While we would by no means say regular flesh-and-blood people are entirely absolved of their own moral responsibility, in the larger preponderance of cases of the worst crime experience will show that spirit people are to blame. Those then who expend the greater share of their wrath and ire on regular people, but who ignore the guilt of spirit people, are either feeble minded, cowards, and or hypocrites; and who are ready to forfeit their humanity and God given capacity to think in exchange for the thralldom of bullying spirit people.
4. No spirit person who can assail you with violence is superior to Right Reason and morals, and as long as you are reasonably moral and rational, you are as worthy, good and important as any such spirit person, including "Satan" himself or someone pretending to be "God."

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Although perhaps a bit too laid back in the performance, the first song is too good a melody to miss (just in case you might have.) The second I'm including to give us something more, well, vigorous.

See: <http://www.youtube.com/watch?v=4rYR82XxKBI> ["ROGER WHITTAKER - MAMMY BLUE 1971"]

See: <http://www.youtube.com/watch?v=Fkg-nscaolw&feature=related> ["All of my life" - Roger Whittaker live 1971]

~~~~~\*~~~~~

Know Your Ogdoad

In continuing to read my way through St. Irenaeus' *Against Heresies*, one marvels at the prodigious, complex, sophisticated, and variegated cosmological systems the Gnostics, such as Simon Magus, propounded.* If taken merely as theory, they are quite fascinating, and perhaps possibly contain more truth to them than their opponents would concede; particularly when we realize that counterfeiters are careful to use the truth to serve their impostures. At the same time, it appears more than likely that some of them, like Valentinus, genuinely believed what they taught, and which was, in many respects, a take off (usually with a "Christian" twist) on the cosmological beliefs of (some of) the ancient Egyptians. Speaking of the latter, it is interesting to observe that some of the notions of the Pre-Socratics, particularly the doctrine of the four elements found in Empedocles, may have had their antecedent in much earlier Egyptian thinking.

Yet if there was possibly *some* truth (howsoever meager) to the Gnostic cosmologies, why were such not framed or expounded in a scientific rather than a theological manner? The answer to this may be because the teaching was learned through revelation from spirit people, rather than philosophical analysis; so that any usage of it might be construed as infringing on their (i.e. these spirit people's) intellectual property (or so, at any rate, we might infer), and compelled such questions to be looked at strictly from a religious or theological standpoint; particularly when such as Simon was presumably deeply involved with such persons. It would be interesting, in this regard, to see how Gnosticism compares or contrasts to the cosmological perspective of the Kabbalah.

This said, there are obviously not a few points in Gnosticism that would understandably offend the Christian viewpoint and or an otherwise honest viewpoint generally; seeing that no objection is ever raised by the Gnostics themselves as to how such their claims are or were ever proven and arrived at. Gnosticism, like Christianity itself, took on various guises and interpretations. One view we sometimes find is that God did not himself actually create this world, but rather it was some angels or lesser beings. Another is that Christ is very important in the grand scheme of things, but yet is only one of a pantheon of great cosmic beings. Yet another view says that Christ therefore came to this world pure, from God, to save us from this world which is evil. You can see in his how such a teaching plays into the Devil's hands; because if accepted it implies that the Devil *owns* this world -- a belief very convenient and conducive to the outlook of certain criminal spirit people.

In sum, it would be well to consider what might in Gnostic teaching may after all, be true, but then to also in turn to see how such truth was used, transformed and truncated to serve unworthy if not nefarious ends.

* In the Wikipedia article on Simon and the Simonians, reference is made to *The Great Declaration*, a book of based on Simon's thought; with that article alluding to he or its author exhibiting an intricate anatomical knowledge. From my own experience of dealing with the magician, some of these more professional "sorcerers" are *very* familiar and acquainted with the human body inside and out, and its workings.

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*They* want to shut down and or interfere with all these people's communications (whether on the internet, in the press, phone, e-mail, regular mail, etc.) While, knowing them as we do, this of itself should come as no surprise; yet what does come as one, however, is that this *other* person keeps tight lipped, or even lies and deceives, in order to aid and assist these worst of all criminals.

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See: http://www.youtube.com/watch?v=W69_mV57-_0 ["Leonard Nimoy - Both Sides Now"]

~~~~~\*~~~~~

In lamentation of the departure of "Talkin' LA" from YouTube, here are some spur of the moment surrogates; two of which, regrettably, I can't embed, but are worth making the hike over to via the links. (Doesn't get more far out than this, believe me.)

See: <http://www.youtube.com/watch?v=w-4YGlmJpWc&feature=related> ["Aguaturbia- Rollin n' Tumblin(1969)"]

See: <http://www.youtube.com/watch?v=KmFjrBux8yE&feature=related> ["WILDWOOD-plastic people (1967)"]

See: <http://www.youtube.com/watch?v=yT2yQ73vi9w&feature=related> ["The Aggregation - Change - 1967"]

See: <http://www.youtube.com/watch?v=rNAmvrnNGQ&feature=related> ["Gary Farr - Green - 1969"]

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"Old School Ghoulish"

Sound familiar? The following comes from St. Irenaeus of Lyons' (c. 115-202 A.D.) *Against Heresies*, Book I, ch. 13, and gives you some idea and explanation of why some of those who listen to spirit people -- and despite their, typically, own gross ignorance and pronounced irrationalism -- still have such big heads (i.e. respecting their own intelligence) presiding over such small consciences.

"Some of his [i.e. Marcus the Magician -- perhaps a one time or even still current compatriot of old 'ghoulish'] disciples, too, addicting themselves to the same practices, have deceived many silly women, and defiled them. They proclaim themselves as being 'perfect,' so that no one can be compared to them with respect to the immensity of their knowledge, nor even were you to mention Paul or Peter, or any other of the apostles. They assert that they themselves know more than all others, and that they alone have imbibed the greatness of the knowledge of that power which is unspeakable. They also maintain that they have attained to a height above all power, and that therefore they are free in every respect to act as they please, having no one to fear in anything. For they affirm, that because of the 'Redemption' it has come to pass that they can neither be apprehended, nor even seen by the judge. But even if he should happen to lay hold upon them, then they might simply repeat these words, while standing in his presence along with the 'Redemption:' 'O you, who sits beside God, and the mystical, eternal Sige, you through whom the angels (mightiness), who continually behold the face of the Father, having you as their guide and introducer, do derive their forms from above, which she in the greatness of her daring inspiring with mind on account of the goodness of the Propator, produced us as their images, having her mind then intent upon the things above, as in a dream—behold, the judge is at hand, and the crier orders me to make my defence. But do you, as being acquainted with the affairs of both, present the cause of both of us to the judge, inasmuch as it is in reality but one cause.' Now, as soon as the Mother hears these words, she puts the Homeric helmet [*Iliad*, v., 844] of Pluto upon them, so that they may invisibly escape the judge. And then she immediately catches them up, conducts them into the bridal chamber, and hands them over to their consorts."

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Mello-Kings or no Mello-Kings, we can still do them one better.

See: <http://www.youtube.com/watch?v=iiHicMWHBK4&feature=related> ["Lennon Sisters - A Kind Of Hush"]

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How do you figure it? They suspended my YouTube channel without a word of warning, notice, or explanation. If a given video of mine was deemed infringing (and if so I would like to know why and by whom), why then not simply have taken that video down and let my account stay otherwise? Meanwhile, Google/YouTube, in keeping with the times in both business and government, does not even allow you or I to write them to find out what happened, let alone find a means of resolving the dispute peaceably and amicably. What the reason for all this surliness? My goodness, Microsoft in its heyday was the very model of gracious and customer friendly manners; while these who ostensibly have succeeded them in power now run these businesses with an arrogance and unaccountability reminiscent of brutal commissars and party bosses -- and as you well know, it isn't just Google and YouTube who are like this.

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These spirit people act as if they know about these things a certain way yet there's nothing really (I find) to like about him and his people in the first place. Indeed, he knows for himself full well that there are those, and many, who have literally killed themselves just to get away from him, and I would do the same if I could. Isolation, poverty, ostracism, being cheated of family, friends, career -- even gladly suffer brain torture radios (provided, a least, they were run solely by *regular* people) -- of these things I say, we can and could endure all that and more. But please, not his "heavenly" love -- for nothing is or could be more foul, vile, and loathsome! And, as I said, it is to get away from that that people do and many have committed suicide. Let then there be no misunderstanding. I seek no profit or compensation for all this other than to be rid once and for all of that horrifying existence; the very soul of sickness and evil! For who else would employ or hire the ghoulish magician to work for him?

~~~~~\*~~~~~

While the Baroque and Classical music eras are probably most known for their operas, concertos, quartets, and (later) symphonies, it was actually the *sonata* that was predominantly the mainstay of most serious and professional composers of those times; lending itself, as the sonata did, to small numbers of players and ease of realization, yet without necessarily sacrificing artistic depth or elegance in the performance. Well, to show at least some of you just what I mean, the following (in what taken together amounts to a recital or small concert) are some of my most favorite movements from the corpus of Mozart's violin sonatas; and which as you can hear, though modest in terms of number of musicians playing, still manage to achieve a stellar effulgence and excellence all their own.

See: <http://www.youtube.com/watch?v=1oq5vvvFwyE&feature=related> *Violin Sonata in C Major, K. 296, Mov. I. Allegro Vivace*; with Alfonso Lopez, violin, and Michelle Tabor, piano.

See: <http://www.youtube.com/watch?v=fd-FCsatmTM> *Violin Sonata in E minor, K.304. Mov. I. Allegro*; with Gil Shaham, violin, and Orli Shaham, piano.

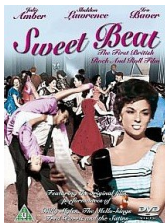
See: <http://www.youtube.com/watch?v=hCfKIyi9XvQ&feature=related> *Violin Sonata in E minor, K.304, Mov. II. Tempo di Menuetto*; with Gil Shaham, violin, and Orli Shaham, piano.

See: <http://www.youtube.com/watch?v=WQ1AHk66USg> *Violin Sonata in A Major, K. 526, Mov. II. Andante*; with Liviu Prunaru, violin, and Dana Protopopescu, piano.

See: <http://www.youtube.com/watch?v=oa1lc8fONes> *Violin Sonata in F Major, K547, Mov. I. Andante cantabile*; with Rachel Podger, violin, and Gary Cooper, piano.

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*Is It Real or Is It Phil Tucker?*



I believed I have uncovered yet another (how much money do they have to spend on these things?) hoax or counterfeit film -- this time "[Sweet Beat](#)" ("circa" 1959.) Judge for yourself.

See: <http://www.youtube.com/watch?v=TBOEzZA6YQQ&feature=related> ["Mello-Kings - Tonite Tonite [1957]"-- as performed in "Sweet Beat"]

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As a rule of thumb, if angels or spirit people ever come to you acting as if they are of or are God or heaven, assume as a rule that they are frauds and criminals; and the only people you should ever trust or rely on seriously when it comes to personal or religious matters, whether among spirit or regular people, are honest and rational people only.

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Industry leader in what? Most all major businesses and industries are now owned and or operated by criminals, and who typically hold dominating positions in the market due to the power of artificial monopoly and the illegal ousting of competition.

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These people can't do anything right, and certainly not like those before them used to. Why, it's so bad that just the other day I felt guilty buying a box of Captain Crunch. (But it was on sale, so...)

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Philosophy may not, of itself, be in a position save the world, but at least if *you* know and practice it (and in its honest and rational form), it will protect and shield you against spirit people tricks, bamboozling, and manipulation, and to that extent is as good or almost as good (depending on how wise you are) as a free ticket out of Hell.

~~~~~\*~~~~~

You told me you hate genocide, war, bigotry, global warming, epidemics of disease, extinction of species, etc., and yet you have yet to tell me you hate the devil, a spirit person (and who has the major hand in all of these things); indeed, by all indications it seems you still consider him a friend and companion.

If this *isn't* true, do then yourself and be willing to talk about spirit people scientifically and openly. And if you can or won't, it is because you are either feeble minded and or a rank hypocrite. But what then do you care? His crimes and murders keep you rich, comfortable, fornicating, and reputable, and that's all that really matters, doesn't it?

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"Turn Into Earth" is one of Al Stewart's very earliest recordings, yet unlike most all the other songs he's sung, this one is *not* composed by him. (The Yardbirds, by the way, did a cover of this also.)

See: <http://www.youtube.com/watch?v=yEedPDrya7k&feature=related> ["Al Stewart - Turn into Earth"]

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See: <http://www.youtube.com/watch?v=5P8BEiGB1sk> ["Hot Bush - Get in the Groove"]

See: <http://www.youtube.com/watch?v=xTza-t1ZqnY> ["Hot Bush - Tell Me That You Will"]

Later Note. The above "Hot Bush" links don't work because they suspended my YouTube account! In lieu of which, here are direct links to mp3's of these songs (right click, "save target as...")

* "Get in the Groove" - Bobby Bushe

* "Tell Me That You Will" - Bobby Bushe

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A word has value measured according to the variety of potential effects it has on given listeners or readers, including the effect it has when used in conjunction with other words; which effects, in some circumstances at least, can be reasonably foreseen and anticipated. In this way, a skilled writer, as much as possible, thinks ahead of what he wants to say, and in this fashion, tries to predict the effect what he ends up actually stating will have on his reader. Some effects, for instance, that he might aim at or seek to achieve are logical inference or association, rhythm, contrast, irony, humor, color, and sound, and what affect these, in turn, can or will have on his audience.

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Once again, I can't decide which. (What do *you* think?)

See: <http://www.youtube.com/watch?v=HsPX0vDYb34&feature=related> ["Seattle" - sung by Bobby Sherman]

See: http://www.youtube.com/watch?v=tTkDE_AkZ5Y&NR=1 ["Perry Como - Seattle"]

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*"Ma she said so carefully  
you don't get a vote  
this is not a five and ten  
this is no joke..."  
~ from "Only You and I"*

I was much delighted and excited to discover that two of my most favorite Psychedelic Furs tunes had *finally* made it to YouTube: "Alice's House" and "Only You and I." The prior absence of these songs may perhaps be explained by the comment of one person (and who posted one of these songs): *"'Alice's house', by Psychedelic Furs. I'm sorry, but this video is 'blocked in some countries', I have no idea which ones though."* Regrettably, however, the audio on both is not as great (for one reason or other) than one could wish, but at least decent enough for posting. Richard Butler's singing in this live version (from Madrid, 1984) of "Alice's House" is very hoarse, and some of the lyrics get lost in the delivery (also definitely lower the YouTube volume a bit on both); I therefore added a link to a YouTube video of the original studio track of that song for those who may not have heard it before.

See: <http://www.youtube.com/watch?v=uFfJ0h6W0Fw> ["Alice's House - The Psychedelic Furs - La Edad de Oro, Madrid 1984"]

See: <http://www.youtube.com/watch?v=PR0UyebxWM4&feature=related> ["Only You And I - The Psychedelic Furs - La Edad de Oro, Madrid 1984"]

"Alice's House" -- original studio cut.

Later. And while we're at it, the same for "[Only You and I](#)," and (what the heck) "[Yes I Do](#)." (Now if only someone would post "Highwire Days" on YouTube in *any* form.)

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Here's something some of you may want to add to your collection when you get the chance (i.e. if you don't already have it) -- "The Prisoner" theme *in its entirety*.

See: http://www.youtube.com/watch?v=mBvc84J_F2E&feature=related ["THE PRISONER THEME 1967 - 1968"]

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To prove my point -- What with all the enormous sums squandered these days on *inhuman* interest dramas (previously known as *horror* movies) and junk fantasy, thrillers, and action, just look at all these great old serials and movies you haven't *even* seen yet, and yet which at *not even* a fraction of the price spent today are not only as good but *much, much better* than what they put out now. (With respect to the last clip, from "Prince of Space," it makes you wonder how the Japanese could ever have got so messed up on *anime* when years ago they were making movies as entertaining as this.)

See: <http://www.youtube.com/watch?v=JSUHQwzOtkw> ["THE PHANTOM EMPIRE 1935" trailer]

See: <http://www.youtube.com/watch?v=gUrCJIY0urU> ["Don Winslow of the Navy - Serial Trailer"]

See: <http://www.youtube.com/watch?v=e0x4EbDljNQ> ["THE PHANTOM CREEPS Trailer 1939" - trailer]

See: <http://www.youtube.com/watch?v=SuvVjHhubOI&NR=1> ["PRINCE OF SPACE - Official Trailer" -- a clip actually and not a trailer]

*Note.* For these same titles and more see [serial-bowl.com](http://serial-bowl.com) and [www.captainbijou.com](http://www.captainbijou.com).)

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The Ba, as per the ancient Egyptians, is your soul within you. The Ka, on the other hand, is your dual soul or ideal soul existing simultaneously in (real) Heaven or God's mind.

Similarly then, IHS (or XP, IC, XC) *in your mind* is not the same thing as IHS in reality, bearing in mind, of course, that IHS itself is only an image that serves to *represent* the actual person or thing-in-itself (or person-in-himself.)

Do, therefore, be careful to keep both your own soul and IHS (the image) away from that false reality and spurious Heaven which some are bound to force or foist on you sooner or later; so that one day both selves, *and* image and reality of IHS, will one day be united and brought to destined harmony in full, complete, and righteous truth.

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Evil can only rule the world by ruling people's mind's first. It will not do then, if you deem yourself a wise and intelligent person to say, "My religious faith does not oblige me to be honest and rational."

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Oh, so the devil made you very rich?

"Yes, he did."

So what now then, pray, do you owe him?

"He didn't quite say actually."

I don't imagine he did.

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*Crucifixion in ancient times.*

In honor and recognition of Holy Week, here are extracts from two very well known sacred works: "Thou Shalt Dash Them" from George Frideric Handel's "Messiah," and "Erbarne Dich" from Johann Sebastian Bach's "St. Matthew's Passion."

The first of these is performed by Concierto de la Orquesta de Extremadura with tenor Gustavo Peña; though in passing I would mention that my all time most loved recording of "Messiah" is [Otto Klemperer and the Philharmonia Orchestra of London](#) -- apparently now out of print. (Here's a sample track from: ["Why Do the Nations so Furiously Rage Together"](#) with Nicolai Gedda [.wma, 3 MBs, right click "Save As"].)

"Erbarne Dich," the second, is sung here by Julia Hamari, accompanied by the Munich Bach Orchestra with Karl Richter. There is another first rate and moving rendering of this piece on YouTube (in English, by the way, which is rather unusual) that has Eula Beal, Yehudi Menuhin, violin, and Anatol Dorati conducting from the 1947 film "Concert Magic." I opted for the Harmari/Richter version simply because the audio is better; however, if curious or possibly interested in the alternative choice, see [here](#).

See: <http://www.youtube.com/watch?v=6i4MgDdkduQ> ["30-Recitativo(Mesías) Orquesta + Coro Extremadura"]

See:  
[http://www.youtube.com/watch?v=aPAiH9XhTHc&feature=PlayList&p=300B63D596884F99&playnext=1&playnext\\_from=PL&index=49](http://www.youtube.com/watch?v=aPAiH9XhTHc&feature=PlayList&p=300B63D596884F99&playnext=1&playnext_from=PL&index=49) ["Bach - Julia Hamari - Matthäus Passion - Erbarne dich"]

~~~~~\*~~~~~

"Twice yes, carle, I'll come to Spain."

When I was being intensely assaulted and visited by spirit people (which at that time included the "nymphs," sprites, and little folk, as well as the magician) back in 2000, one of the ways I tried to deal with it was by reading them fairy tales. One story they especially reacted to and seemed to be fond of was ["Molly Whuppie"](#) contained in Joseph Jacobs. Well, the other day, I happened or remember this, and my curiosity was aroused as to what it was in "Molly Whuppie" that made it so enjoyable to them. Possibly there was or is a connection between that tale and something that happened in real life; but if so I am not in a position to know what that was. Aside from this (and a possible tie-in with their cannibalistic attitudes about sex), one could infer what they applauded and appealed to them about "Molly Whuppie" is that the girl heroine (1) starts out life with a bad break (which they identify with); (2) thinks nothing of betraying the giant's wife who aided and warned her; and (3) is praised for her cool cunning without any censure or questioning of her treachery and brutality. In sum, she is someone they found amusing and to be admired; and this, as you may surmise, is a reflection of the sort of psychology and personality underlying witchcraft culture and what inspires it.

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It bears repeating -- It is not that these spirit people are so amazingly clever or so almighty powerful (that these things go on); rather, the problem is one of these regular (i.e. flesh and blood) people being flagrantly indulged and permitted to be so childish, irrational, and stupid. It is absurd, for example, how computer and software innovation, so flourishing 15 years ago, has so largely vanished -- despite Microsoft and others' incredible profits in these fields; while at the same time, "Hollywood" still has billions to spend on rubbish fantasy movies nobody really cares about. Yet not a murmur or word of protest. And, needless to say, there are innumerable similar instances of like nonsense that can be pointed to which cry out that something very seriously and tragically wrong is and has been taking place; while, as it stands, we are supposed to be so greatly concerned and preoccupied with and about (supposed) health care and what goes on in Afghanistan. (Yeah right.)

~~~~~\*~~~~~

If everything that exists is good by reason of its existing, how then can someone or something be bad or evil? By being where and or when he or it is not supposed to be.

~~~~~\*~~~~~

Power, howsoever great and overwhelming, must ever stand in awe, be wary of, and be prepared to pay extra for an opponent who not only will not quit, but who will not quit even in the face of otherwise inevitable defeat.

~~~~~\*~~~~~

It is, of course, one of my relished pastimes to dig and sift for scarce and unusual gems, whether in literature, music, art, or films, which it appears time has neglected, lost, or forgotten. But I can't nor am I in a position to search as I might otherwise like to; so it is gratifying to learn of others who are on the trail of who and whatever it is that has been overlooked. Such happens to be the case with the music of Stephen Foster, and who has not a few compositions which the vast majority of people, even among the roundly educated, have never even heard of. The following are recordings made possible by the efforts of such historical miners or explorers, namely John Boda and Tom Roush (who are found in the first and third of these videos respectively -- though I don't know who the pianist is in the second, "Village Bells Polka.")

Note. Though I prefer Thomas Hampson's "Comrades, Fill No Glass for Me" (found on his ["American Dreamer: Songs of Stephen Foster"](#); with the single track available [here](#)), that particular song of his is not posted on YouTube. Also, on the John Boda version I shrunk the YouTube screen because he uses the occasion to present a photographic survey of the conspirators, both actual and alleged, in the Lincoln assassination; which photos only distract from my purpose here. (Last, did you know that Foster was born

on that same famous Fourth of July in 1826 on which both John Adams and Thomas Jefferson died? I didn't -- that is, until preparing this posting.)

See: <http://www.youtube.com/watch?v=ysRPcR7yA-8> ["Comrades Fill no Glass for Me" with John Boda]

See: <http://www.youtube.com/watch?v=a2rL8dTXhhE&feature=related> ["Stephen Foster: Village Bells Polka"]

See: <http://www.youtube.com/watch?v=NoeHB208t5c&NR=1> ["Stephen Foster's 'Down Among the Cane Brakes' - Tom Roush"]

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=c8YzsS2T97Q> ["John Lennon - Gimme Some Truth [HiQ]"]

*Truth?* Well, for late-in-the-day March 26, 2010, what follows will have to serve as my own humble fling at it.

\* If on a given day, philosophy won't do it, then go with poetry, piety, humor, drama, music, and or silence in its place. But if poetry won't do it, then clothe your spirit with philosophy, piety, humor, drama, music, and or silence instead. Etc.

But you can see that even if *on a particular day* one of these enhancers of mind, heart and or spirit is somehow less than helpful at that time, or even useless, you can still certainly find solace and support in one or more of the others.

\* And what is so typical? They see, attack and vilify the person in the uniform, dress, or the office or the institution. Yet it is not the uniform, dress, office, or institution itself that's most at fault, but more frequently *they* who actually put or install that person in the uniform, dress, office, or institution; for uniform, dress, etc. are of themselves invariably neutral, and only so bad as the morals of the people garbed in or occupying them, and such persons can only be so garbed or installed when *someone else*, usually unseen or unnoticed, is in a position to dress or put them there.

\* Here's a time-saving tip for you -- rather than sit through, read or listen to all that the mega-conglomerate "mainstream" media puts out (assuming that were possible to begin with) simply watch an old episode of "My Favorite Martian," "Bewitched," or "I Dream of Jeannie" instead (just imagine -- a Martian, a witch, and genie who could both shut you up and or have people not believe you whenever he or she wanted to do so) -- and you'll get roughly the same, only more accurate, idea of what *really* goes on.

(Now, if possible, would someone please post "Halt" by the Seeds up on YouTube?)

~~~~~\*~~~~~

While for your sins...Arthur Brown. (Respectfully dedicated to Lou Chirillo.)

See: <http://www.youtube.com/watch?v=WLMjHy12eWo&feature=related> ["Arthur Brown - Fire! (1975)"]

~~~~~\*~~~~~

And, as seems only fitting at the moment, here's Suzanne Vega herself; from her "Songs of Red and Gray" that for *number* of good songs is a most excellent album. (I small-screened it though since the video quality itself is not the best.)

See: <http://www.youtube.com/watch?v=p-fVAC8BEy4> ["Suzanne Vega - Gypsy - Tupelo Music Hall, Londonderry, NH - 12/8/07"]

*Later Note.* My mistake. That particular song is *not* on "Songs of Red and Gray;" however, my comment otherwise regarding that album still holds good; and if I did or do post more S.V. songs, (most of) my own first picks would definitely be chosen from it.

~~~~~\*~~~~~

America's Got Cute

That is "cute" as in *cuteness*, as in *adorable*.

But it is, even so you understand, not without some reluctance that I use the "C" word. For though these young YouTube gals are decidedly darling (and a given one could perhaps use a *little* more polish to her sound), their voices are (for the girls' ages) surprisingly astute and surpassing wonderful in their different strengths each has; in fact, the last singer -- "Rosie" doing Suzanne Vega's "Luka" -- is *so* terrific (she seems to have vibrato built right into her voice), it just about floored me when I first heard her (it's a real shame though the YouTube audio isn't louder and better on that one than it is.) The other two videos are "covers" of "Edelweiss" -- with Amber and Anna respectively; and two more of "Hey Soul Sister" -- with Dena Chang and Sarah. For more information, click on the particular YouTube screen and it will take you directly to the URL that specific video is originally on.

There are as well other well-sung music on video by other youthful artists like these and that might fairly have been added here (including more renditions of these same songs.) But as a rule, I try to avoid posting too many videos at once; so that these five will have to do for that reason.

Last of note, the YT volume on the first video needs to be much reduced in order to remove some distortion. The rest, certainly the last, can easily be set to or left at max.

See: <http://www.youtube.com/watch?v=D4QKg-WauvU&feature=related> ["Sound of Music- 'Edelweiss' cover by Amber"]

See: <http://www.youtube.com/watch?v=pqq8hr059Rc&feature=related> ["Edelweiss-Sound of Music"]

See: <http://www.youtube.com/watch?v=mlf6cYFRfTQ> ["Train - Hey, Soul Sister Ukulele Cover"]

See: <http://www.youtube.com/watch?v=fykB6ecMtNg> ["Train - Hey Soul Sister (cover)"]

See: <http://www.youtube.com/watch?v=FiJgW8Ek3ms> ["Rosie Sings Luka (Suzanne Vega)"]

~~~~~\*~~~~~

An old school friend, after an at first unforeseen delay, e-mailed me saying:

"[M]y computer has been down, got it fixed, but I will call soon, now that I have you # talk to you soon!"

To which I replied:

"Roger that. I look forward to hearing from you; though do be aware and advised that I am being stalked by Count Dracula."



(Though actually, as some of you know, old ghoulish is considerably worse than Count Dracula -- but you get the idea.)

~~~~~\*~~~~~

In truth we trust and in truth only.

~~~~~\*~~~~~

Normally, I don't like the idea of posting the same music twice, yet in the case of this *audio improved* version (from what we had last time) of Lara Fabian singing "Adagio" I'm prepared to make an exception. My guess is she is lip-syncing from the same track; despite this redundancy, it's a treat to see her *live* expressions, including, at the end, the amiable manner she receives the applause.

See: <http://www.youtube.com/watch?v=xXdQj2Vxcp4&feature=related> ["Lara Fabian - Adagio in Italiano" - "Live" on Italian television]

~~~~~\*~~~~~

Since it is not likely it would even occur to many to think of doing so; it is worth mentioning that talking down (albeit politely) to a spirit person is sometimes a good way to deal with them (should the occasion and need arise.) And as long as you are gracious, reasonable and your cause is just, don't be afraid to lecture or berate them; including even the most august, other worldly, religious-like, intimidating, and persistent kinds; for all of us are ultimately answerable and accountable to right judgment and truth: they as well as ourselves; both regular and spirit persons alike. For instance, you might say something like "*What* on earth do you think *you're* doing?" or "*Move out* on this crazy scheme already, and go *somewhere else* (why don't you?)"

~~~~~\*~~~~~

You probably already know the one by Isaac Hayes. But have you heard *this* version of the "Shaft" theme before?

See: <http://www.youtube.com/watch?v=Izd8zOIdHII> ["Sammy Davis Jr. Sings The Theme From Shaft "]

~~~~~\*~~~~~

"He has to believe in the demonistic, Mr. Sherman."

I wish he didn't to be honest with you.

"He gets to be interesting *too*."

(No reply.)

~~~~~\*~~~~~

Well, I *would have* slew the dragon. In fact he'd be dead right now, if *you* hadn't helped him!

~~~~~\*~~~~~

"Valencia!" -- Paul Whiteman's Orchestra 1926 -- Franklyn Baur, Tenor -- Music of Jose Padilla -- Lyrics by Emilienne Boyer & Jacques Charles."

See: <http://www.youtube.com/watch?v=r2BPoX57Fo4> ["Valencia!" (Paul Whiteman, 1926)"]

Later Note. Also, for inquiring minds who don't already know, Paul Whiteman's most famous recording of all is, of course, ["Whispering."](#)

~~~~~\*~~~~~

In case some of you, like me, were curious exactly what that song playing in the background was in the YouTube video "James Brown gives you dancing lessons," after much searching I found it! The title is "If you don't give a doggone about it." (For future reference, "thing" in soul music is, of course and I should've known, spelled "thang.")

See: <http://www.youtube.com/watch?v=MV0q0LcU4JY> ["James Brown - If you don't give a doggone about it (Best Song)"]

~~~~~\*~~~~~

One can like a story and the characters in a story very much, even profoundly and deeply, without necessarily making that story and its characters their religion or the basis of their own religion.

~~~~~\*~~~~~

If you don't care about being honest and rational, give up any and all hope of solving larger and serious problems, and be prepared instead to resign yourself to the life of a slave.

~~~~~\*~~~~~

Nothing is more harmful or fatal to religion than its own image (and confusing that image with the religion itself.)

~~~~~\*~~~~~

It's not that people don't want to live anymore; only they find it unbearable to live with or under the suzerainty of (or as vassal to) the criminal dead (i.e. spirit people.)

~~~~~\*~~~~~

Here, in two parts, is a near perfect (we only permit *full* perfection of God, remember) performance of Maurice Ravel's "La Valse" with the Seoul Philharmonic Orchestra led by Myung-Whun Chung.

See: <http://www.youtube.com/watch?v=mcU8dC53qxc&feature=related> ["Ravel "La Valse" (1) Myung-Whun Chung, Seoul Philharmonic"]

See: http://www.youtube.com/watch?v=g_Zlgkq5S4c&feature=related ["Ravel "La Valse" (2) Myung-Whun Chung, Seoul Philharmonic"]

~~~~~\*~~~~~

Ordinarily, I wouldn't want to be caught (at least overtly) preaching as such; especially if I could express essentially the same thing indirectly or differently. But this said, in addition to the two great commandments (i.e. "Love God with all your heart" and "Love your neighbor as yourself;" along with "Don't do unto others what you don't want done to you"), for me the foundation of right and just morals is - protect and care for children, animals, and the environment *first*. Then when these are properly seen to, *and then only*, do what *you* want to do. And if one could but adhere to all these principles, in my opinion, their soul would be spared the greater evils and dangers that threaten the soul's health, well-being, and sanity.

~~~~~\*~~~~~

(To --) Why, if you lie to me (and you know and I know you do), do you think, and act as if, you are telling the truth?

~~~~~\*~~~~~

Rachmaninoff in 1929 conducting the Philadelphia Orchestra in his "Song Without Words" or "Vocalise," Op. 34, No. 14. Just for fun, imagine, if you will, who was alive in 1929. What might they have thought or felt, do you think, could or did they hear this recording at *that* time? (YT volume is better *down* on this one.)

See: <http://www.youtube.com/watch?v=5AqWDPurX8g&feature=related> ["Rachmaninoff Conducts Vocalise, Op.34-14"]

~~~~~\*~~~~~

His love lifted so high; was so intense that he was obliged to become religious in order to sustain, support, and justify that love.

Yet although (true, honest, moral, legitimate) religion is the wisdom of the heart, the wisdom of the mind more properly belongs to philosophy (that is rational) and science rather than religion.

~~~~~\*~~~~~

Probably my most favorite track on the "Band of Gypsies" album; only, until of late, I did not know it had been filmed. The title says it all. RIP Buddy Miles (1947–2008). It is incredible to think (i.e. when you actually stop and do so) how *many* might otherwise still be with us, but for --?

See: <http://www.youtube.com/watch?v=RvrkSOQ39ug&NR=1> ["Band of Gypsies - Who Knows - Jimi Hendrix, Billy Cox, Buddy Miles.avi"]

~~~~~\*~~~~~

When we speak of them controlling the U.S. mail and the internet e-mail, we mean they have ultimate veto power over what does and doesn't get sent or received; just as they also (at minimum) hold final sway in the media over what is and isn't said or heard.

~~~~~\*~~~~~

Were it not for the bloodshed that resulted, the drama and rivalry between Archbishop Thomas Becket (1118-1170) and Henry II of England (1133-1189) might perhaps in retrospect be viewed as a comedy orchestrated (at least in part) by spirit people. While it is presumably fair and correct to view Becket himself as saintly and well-meaning, what seems to me to have been going on is that he was being used to

aggrandize the Church; which in those days was not unlike that of a mighty multi-national corporation. So that indeed the Church by that time, and due to manipulation by spirit people, had in its imperial form become a tool for villains with kings and kingdoms having to answer to it; just as many today are ordered to answer to the devil directly in order to qualify as socially legitimate. Here once again, the fault is not with the religious faith, or in this case the Catholic Church, but with spirit people; and here using the institution of the Church to further their own aims. It is a wonder, for example, that the barons who slew Becket were so stupid and oblivious to be unaware of the fallout of their action -- and which was that it dramatically augmented the influence and prestige of the Church. At the same time, Henry II was the one who possibly most suffered, and under the circumstances might be also considered a martyr himself, but on behalf of *actual* Right -- that is if we posit that the Church was being used to play the role of devil, attempting to set up independent legal authority (with secular powers) separate from civil law -- a formula all modern societies have since agreed to frown upon.

Now if you argue, "but the Church did works of good, how then could the spirit people have supported it also?" The simple answer to that is that good can be bought from the devil if a requisite amount of evil is ultimately paid for it. How well the devil bargains in this way on his own behalf depends, as with anyone else, on the quality of his powers of judgment; so that whether or not he gets the "better" deal depends on exigencies and circumstances; including the intelligence and prudence of his own decisions (i.e. based on what he perceives to be his own self-interest.)

Yet even granting all this, spirit people capable of such manipulation do not need to stay or reside where they make their mischief, but rather use such organizations or institutions as mechanical means for entirely selfish ends; while the organization or institution themselves conveniently then receives the blame for what those spirit people do. On the other hand, for those who know the truth, they will realize that the actual and deeper Church was and remains immune and inviolable to such essays and stormings by Hell inasmuch as it is faithful and honestly moral.

~~~~~\*~~~~~

More Dancing (*do* try this at home)...

See: <http://www.youtube.com/watch?v=Zdz88MBWomo> ["James Brown gives you dancing lessons"]

See: http://www.youtube.com/watch?v=iPflF2_BSRg ["James Brown - The Payback / Hits medley (Midnight Special 1974)"]

~~~~~\*~~~~~

Said Heraclitus: "Corpses are more fit to be thrown out than dung." (Or "Cast out corpses sooner than dung.")

And the same is true of meddling, surreptitious spirit people. As it is, however, the evil in man bestows on them a Heavenly throne instead. (Ergo, we ought not then be living our lives to appease and accommodate this billion dollar ghost who constantly feels sorry for himself and wants attention.)

~~~~~\*~~~~~

Now a *true* philosopher would not find himself out of hand assuming things he otherwise knows he shouldn't (assume.)

~~~~~\*~~~~~

He's confounded in his mind. In his very mind, I tell you! *With*...demonism (or the demonistic.)

~~~~~\*~~~~~

I was drunk when I watched this (and I am *not* someone who drinks or gets drunk very often) -- so just imagine my reaction!

In fairness, I must state, however, that one really needs to see it on crystal clear DVD (as I did) to do it justice. But for those who are or might be curious, here's Betty Hutton in a lively musical sequence from Paramount's "Perils of Pauline" (1947).

See: <http://www.youtube.com/watch?v=t82S-wPbzQs> ["Betty Hutton - Papa Don't Preach To Me"]

~~~~~\*~~~~~



That fellow may be a poor fellow, but that dog has a whole lot more sense than not a few I know.

~~~~~\*~~~~~

Pictures can penetrate deeply and soar high; but words much deeper and much higher; while music, sometimes at least, goes deeper and higher even than that.

~~~~~\*~~~~~

Emmylou Harris, and whom I first learned of seeing Martin Scorsese's "The Last Waltz" (1978), I have to think is one of the strangest, or at any rate oddest, artists/singers I ever knew about. Naturally, she's as dainty as a daisy, yet in her devotion to her country music roots, she's as staid and solemn as a Puritan. And while most people tend to fall apart as they get older -- she gets *more* beautiful with age.

This said, and as I have mention before, country music, like jazz, *normally* is a hard sell to me; so that although Ms. Harris is a wonderful performer, and no less with a voice angelic, the songs she usually sings just aren't my ordinary cup of tea. Nonetheless, I found two with her on YouTube, including one with Dire Straits' Mark Knopfler, that I think you, like me, will like.

See: <http://www.youtube.com/watch?v=6Z-B59WgaOE&feature=related> ["Emmylou Harris "If I be lifted up" live 2007 TN"]

See: <http://www.youtube.com/watch?v=G03Iw8qdBCk> ["Mark Knopfler & Emmylou Harris - Why Worry"]

~~~~~\*~~~~~

Folly and Madness That's Beyond Belief continued...

First let me say my criticism has nothing to do with Sarah Brightman, and who (of herself) looks and sounds beautiful as usual here; in this Panasonic sponsored song, "Shall Be Done," that was showcased at the recent Vancouver Winter Olympics. No, what is ridiculous is the suggestion, very Spielberg/Harry

Potter-esque in tone and outlook, that new ideas and hopes of a new tomorrow will come from the witch of the wood. What does the witch of the wood have to do with world peace, new ideas, or innovation (ala Panasonic?) Nothing, of course, except that many of those in with the very big money these days are witchcraft people; and who would have you believe spirit people offer encouragement and progress; not humanities education, rationality, literacy, or honest science; the investment into which, by the monolithic media giants, is negligible compared to the vast fortunes poured into the promotion and celebration of fantasy, magic, sorcery, and the occult. (In the Middle Ages, you may recollect, they called it the Children's Crusade -- and what a riot the magician ended up having back then too you can just imagine.)

See: <http://www.youtube.com/watch?v=0JG4tHe7Haw> ["Sarah Brightman - Shall be done (video official)"]

"I have seen
New times have come, to feel in touch
With what is real
The mission's calling each one of us
One blue sky
For us to share
For us to fly

"Ideas for a world to come
Shall be Done, done, done, done
ideas for a world to come
Shall be Done, done, done, done
Done, done, done

"You're a Star
You are the future that travels far
Touch and Bring
Millions of hearts to share and sing
Hopes are high
A new Beginning
For you and I

"And on and on we will go on
Until we master our desire
To make this world
A better place."

~~~~~\*~~~~~



*The photograph, I made mention of some while back, that Groucho signed and sent to my brother sometime in the early 70's.*

Who and or what you think of as *only* one, two, or three things (as in "they are this" or "they are that") is really over a thousand things, and a good deal more. And if you actually took the trouble to think and do so, you could, say, (reasonably, justly, or scientifically) ascribe or attribute a thousand or more qualities, properties, relations, associations, or characteristics (of varying degrees of inherence, approximation, and nearness) to any given person, animal, or thing (including, among these qualities, this very *trait* of having a thousand and more aspects which a given person or thing has.) True, not all such qualities would be of equal significance or relevance. But it does go to show you how much more there is to someone than, offhand, you believe or assume you know. (And which awareness is no little benefit as a tool and creative help to artists, poets, and writers.)

~~~~~\*~~~~~

"He *does* the wrong thing a certain way...He thought he *knew* about those people in those days."

He did *not* even know *who* those people were *in the first place*.

~~~~~\*~~~~~

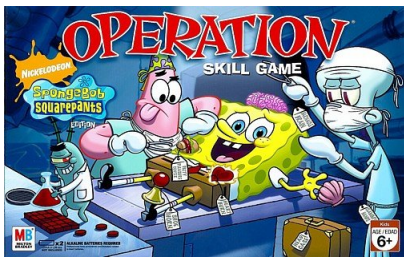
There is no greater evil known or ever known than spirit people, and even all the cumulative sin among ordinary mortals is but a scratch compared to the malignant cancer which is spirit people. Or put differently, the evil that men do is in substance as much to contend with, *of and by itself*, as an overturned glass of milk. The evil that spirit people do and make possible is like an Exxon Valdez oil spill by comparison.

~~~~~\*~~~~~

You think so little of doing these things or having them go on, you through them yourself (and see how you like it.)

~~~~~\*~~~~~

*Concentration Camp Fun the Whole Family Can Enjoy.*



"Hasbro Operation SpongeBob Squarepants Edition:

"SpongeBob Squarepants is trapped in Plankton's lab, with 12 different ailments to make him blab! You must help your Bikini Bottom buddy keep the Krabby Patty recipe a secret. Perform delicate undersea surgery on his Barnacle Brain, Clammy Hands and Patty Pleasure Center without setting off the electronic buzzer. The surgeon with the steadiest hands earns the most pay and saves the day. Includes a gameboard with SpongeBob SquarePants 'patient' and tweezers, 12 plastic Funatomy parts, 24 cards, play money and rules."

*Later Note.* Although what is thought of as Nazism is not infrequently and over simplistically reduced to having been merely a fanatical brand of racism and or militarism, what racism or militarism was required to produce a Dr. Mengele? And are not those who do and can use professional medical expertise to commit

violent crime among the very worst and most monstrous criminals one can conceive of? And yet when and how often are such vilified, as compared to the racists or militarists who mostly or invariably act and comport themselves as they do out of mere bone-head avarice and jingoism?

~~~~~\*~~~~~

This is something I'm sure not a few will find both fascinating and edifying. The music (by Sandeep Chowta) is from the soundtrack to "Asoka" (2001) a film about Asoka the Great (304-232 B.C.); who is noted for reigning over a wide empire (in what are today parts of India, Pakistan, Afghanistan, and Bangladesh) with exceptional sapience and enlightened tolerance, including helping to establish Buddhism beyond India; and which religion left its influence in some way on all of the conventional major faiths, including Judaism, Christianity, and Islam (as in, for example, asceticism of certain sects, monasticism, and the veneration of holy men.) The video itself consists predominantly of photographs of Buddhist shrines and colossi stretched across wider Asia, and it is not difficult to imagine circumstances where at one time or another spirit people impersonated buddhas or the Buddha, or at any rate imagined themselves to be such -- just as they do and would Christ or Christian saints, etc. Yet that this happened does not impugn the faiths themselves, of course, and rather merely points out to us or confirms that very ancient, and also very crucial, wisdom that appearances may deceive.

See: <http://www.youtube.com/watch?v=qHHB1BVjJ6w> ["Asoka Theme Song"]

~~~~~\*~~~~~

The same or more or less the same thing has been said by me on several occasions, yet it bears repeating, and that is, if you happen to encounter or find yourself dealing with them, don't take *any* spirit person so seriously or with reverence that you view them as superhuman and or divine. Treat them basically as you would any one else, and judge and know them on the basis of their behavior and rational and moral conduct. They can sometimes do things to astonish, amaze, or frighten you; they can cause you to feel you are beloved of or being honored by (what seems to be) heaven. They can make you feel like you are in the clutches of hell. But whatever the trick, know that *at bottom* that is what it is -- a trick -- to manipulate and render you malleable to their own ends. By the same token, do not trust them, and if they seek your confidence or friendship, insist on bringing in an objective third party to help judge the matter (assuming you are not already inclined to reject the spirit people out of hand -- as I myself typically am.) And if the spirit person or people won't allow this or it is otherwise not possible to bring in an impartial and intelligent third party judge or mediator, then assume to reject them, and treat them as you would any unwelcome stranger, or criminal, attempting to enter, intrude on, or insinuate themselves into your life.

~~~~~\*~~~~~

I like this (somewhat) reduced tempo version of Johann Sebastian Bach's Gavotte en Rondeau from his Partita No. 3 (BWV 1006); unfortunately the person who posted it strangely neglected to name the violinist; for which reason, we might think of this YouTube performance as a case and instance of "covert Bach" (so *mum's* the word.)

See: <http://www.youtube.com/watch?v=QX4TfnYNGlg> ["Partita 3 Gavotte en Rondeau" & posted by "tubbzock"]

This *Preludio* from the same composition, on the other hand, is ostensibly declassified, and so I can tell you is brought to us on electric violin by Eddie Carlson.

See: <http://www.youtube.com/watch?v=znI812KNrJA> ["Electric Violin - Metal Distortion - Partita #3 E Major Bach"]


~~~~~\*~~~~~

Imagine a world where skill, merit and intelligence, and who will not submit to arbitrary and brute authority, are sidelined, outlawed, or otherwise socially extirpated. Meanwhile, childish, irrational and ignorant people are so bred and trained to act as society's *de jure* or else *de facto* leaders and higher level decision makers, and yet who (indirectly or directly) are actually the pawns and puppets of spirit people who would rule over and control everyone and everything (inasmuch as it is possible for them to do so.)

Imagine, I say, such a world!

~~~~~\*~~~~~

To whom it may concern -- my website "[Ben Turpin Central](#)" received a little bit of a long overdue upgrade of late; including some reworking of the texts plus a [new album page](#).

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Two from Gigliola Cinquetti. She actually has a number of other very interesting and worth seeing videos (from old film and television) on YouTube, but for brevity's sake these will have to suffice. (When, for some of you, was the last time you heard the second tune sung?)

See: <http://www.youtube.com/watch?v=WczIZ5NBdIY&feature=related> ["Gigliola Cinquetti - La Lluvia"]

See: <http://www.youtube.com/watch?v=5Cwoh4cckgk> ["( Gigliola Cinquetti ) - "La Violetera""]

~~~~~\*~~~~~

False Heaven is above you;
False Hell is below.
True Heaven is before you
If you'll but *keep*
The faith, looking
straight ahead.

~~~~~\*~~~~~

Cast your votes! (As usual, you may need to adjust the YouTube sound to its right setting on some of these.)

See: <http://www.youtube.com/watch?v=6hSAGIp1laE&feature=related> ["Tony & The Bandits - It's A Bit of Allright"]

See: <http://www.youtube.com/watch?v=z2KcvJ5Q5mo> ["The American Breed - Bend Me, Shape Me (HQ) " -- 1968 b&w tv show]

See: <http://www.youtube.com/watch?v=piHhujQPwgs> ["Paul Revere and The Raiders - Mr. Sun, Mr. Moon " -- color tv show Apr. 1969]

See: [http://www.youtube.com/watch?v=h\\_AR53SbQYs](http://www.youtube.com/watch?v=h_AR53SbQYs) ["The Sorrows - Take A Heart (1966)\_HQ" -- live b&w footage]

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Although Gipsy Kings' "Best of" was one of our earliest "recommendations," we did not at that time have direct downloads from this website, or even amazon.com downloads or YouTube, to provide music samples. I thought then we might now post one of the most especially resilient and memorable tracks on that album. Resilient because "La Montana" goes (or can go) *straight* to your soul. Now that sounds like a corny thing to say, but strangely enough one can, with the very slightest of effort, "hum" it to oneself through and through (or at least refrain upon refrain) without making or hearing any noise except deep, deep within -- hence then the song's peculiarly "soulful" character. Possibly you will or have experienced the same.

See: <http://www.youtube.com/watch?v=HsKU3QYq0As> ["Montana (Gipsy Kings)"]

~~~~~\*~~~~~

His fate is to be brought up on charges for something doesn't even remember doing.

~~~~~\*~~~~~

The heart has riches, depth, and variety like the mind, only the way to know and find them is different. But just as it is necessary to think in order to get anywhere with the mind, a heart only grows if it can feel to begin with.

~~~~~\*~~~~~

If, as they say, necessity is the mother of invention, then how many occasions were there when you ought to have been more inventive and creative than you were?

~~~~~\*~~~~~

Just for the record, I blame essentially every and all my woes on trouble-making, good-for-nothing (and who is a ghost), and all my worst negativity is directed to him and to him alone. Among his other tricks, he robs you of real value and then pretends to reimburse you for what he stole by unloading on you his junk (as if that was actually worth something.)

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*"I killed the patriarch."*

If or when in doubt, confront life's trials and tribulations as a Lee Van Cleef movie character; as he provides you with just about all the glances and expressions you'll ever need to face whatever there is that needs facing. So much so in fact, that even to this day I don't think El Diablo himself has gotten over him or that knowing look in his eyes. Although many assume Lee only played the villain, he's perhaps more amusing as the hero; as which he's often cast, moralizing in a matter of fact sentimental and old fashioned way as they sometimes do in "Spaghetti" westerns.

~~~~~\*~~~~~

I was having an e-mail exchange with an old chum from high school that I got in contact with through FaceBook. When I tried imparting the story recounted in my .pdf to him, he gave me a mocking response, and which is very typical. For which reason, and to show you what it is like, I want to reproduce it along with my reply:

"David Groshong February 27 at 1:59pm

"I don't want to bore you, but I do have a MS in nutrition.

What is your diet?

"I've helped a lot of people, that were sure they had a medical problem, disease. Have you tried cod oil? Ground flax? I could die tomorrow, based on my family history, but hope the above mentioned have saved me from lots of stuff.

"I will love to have some dialogue with Holmes, I miss you."

[My answer:]

"William Thomas Sherman February 27 at 2:22pm

"Very funny, but obviously you are incapable of being honest or very rational. In fact Dave, if you knew the kind of violence I have been put through you would realize what a [so ad so] you are being.

"I can prove what I claim, but to do so assumes a rational, impartial, and honest person to assess my proof.

"Oh, yes, a further requisite qualification, is that the inquirer or assessor is literate and possesses the ability to read.

"This summarization may help also as a sort of introduction of what my story is about:

http://www.gunjones.com/WTS_APPEAL_OF_2008.pdf

"All I ask is a fair investigation yet I cannot even get one FROM ANYBODY -- not even out of curiosity or to once and for all refute my claims."

Later Note. We had some subsequent, and amicable, exchanges following and including which I further stated:

"When dealing with something that is complicated and bizarre as my story is, it is necessary to take parts and examine them step by step at a time. So here we have a situation where I am making a series of unusual claims. Each claim might be explained differently and might be assessed as either verifiable, plausible, unlikely, or flat out false. That one of them, say comes up false and the true explanation to it was that I succumb to some manner of delusion; does not logically imply that ALL my listed assertions are so. And if I can prove say only three out of ten of such claims, I will have achieved my purpose. But how can claims be tested if they cannot be intelligently and objectively analyzed and looked at? As I also remarked, I have tried for years to get someone to give me an impartial and fair hearing, but I get absolutely no response from anyone! You see, if what I claim is true, and that I am and have been harassed these 18 years, don't you at least see the possibility that discrediting and making people deaf to me is a way to cover up and shield the perpetrators, and that it would be in their obvious vested interest to do this or have it done? And even if ONLY a possibility, isn't the gravity of what I allege make what I say worth looking into? A criminal who is invisible [and can't be discussed], after all, is a VERY powerful and dangerous criminal indeed."

~~~~~\*~~~~~

"Cameron Indoor Duke University US Blues 04 12 1978"

See: <http://www.youtube.com/watch?v=tfjnUlhVc4> ["Grateful Dead - US Blues 4-12-78"]

~~~~~\*~~~~~

Odds are, you are bound to suffer in life, and perhaps excessively. That being the case, does it not, after all, make more sense to suffer on behalf of what is good and what is truthful; rather than what is bad and false? At least in the case of the good and the true, you will retain your own soul (including your sanity), and

finally be able to find and know rest when it's all over. For when do the decidedly bad ever know real peace? The notion is alien to their very philosophy and way of seeing things.

We have a tendency to see the whole in a part -- namely ourselves. But the cross is no fun, I know. And yet there is no little consolation in not compromising with and or not throwing your lot in with the most shameless and heartless people. As well, there is inestimable comfort and solace to be had in aligning yourself with the humble and innocent. Note too, that when you actually do suffer the cross, you tend to feel more sorry for others than yourself.

In any event, there will be plenty scars, sores, bruises and cuts to go around for all if we don't get rid of *them* (viz., autocratic spirit people.)

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You would perhaps not believe, but I spent hours and hours last Saturday night trying to locate the "Holy Grails" of these Bacharach/David standards -- but could not find them; though this was by no means for any lack of viable candidates. The following are, needless to say, very good and as good as any; but there is even so a subtlety and depth to these songs that gets too often missed in the performance or translation. The first (from "the now sound of Sandi & Salli" [1970]), of course, should be sung humorously, yet it also needs a barely noticeable tincture of (intermittent) sadness to do it just right. The second hit requires a smooth (dare I say 'hip'), understated coolness in the lead in it before it launches into the loud chorus, yet, again, what we usually only get is the latter and less so the former. (Just my usual two cents.)

See: [http://www.youtube.com/watch?v=F-s8t5pQcHk&feature=player\\_embedded](http://www.youtube.com/watch?v=F-s8t5pQcHk&feature=player_embedded) ["Sandi & Salli sing "I'll Never Fall In Love Again" (Audio)"]

See: <http://www.youtube.com/watch?v=tLCRUWCETK4> ["I say a little prayer Dionne warwick" -- from 1967]

~~~~~\*~~~~~

So that there should be no grounds of misunderstanding, vagueness, or ambiguity about what I mean by "honest" or "honesty;" by honesty I mean that which is *not dishonest*, and dishonest very simply implies nothing more than the deliberate (and based on common sense, by reason ought to know) obstruction and or else withholding relevant information and necessary to another citizen's right to prevent, investigate, and or have prosecuted a violent felony crime.

~~~~~\*~~~~~

They can't really do or do much of anything except harm and hurt others; the idea being then to use harming and hurting to steal things from others who *can* do things. Yet when they try to avail themselves of what they steal, they can't quite use it because they don't know or appreciate exactly what it is they've stolen. Seeing therefore how they miss out either way, this leads them to the obvious conclusion that it is only fair and fitting that they supervise and have final say over what *everyone* else does and is doing. And so they do.

~~~~~\*~~~~~

"Where are the Words" was one of two tracks on the "Doctor Dolittle" (1967) soundtrack LP that wasn't actually used in the movie; along with "Something in Your Smile" (a version of which with Anthony Newley we posted some time ago.) It's rather a shame then owing to their being among the album's keenest and repeat-worthy numbers. The instrumentation in this with the Lennon Sisters is pretty tepid, and the girls themselves perhaps a little *too* stiff. But the harmonies are felicitous and this to a splendid

composition. If you let it, and at this daffodil time of the year particularly, it can fit right at home in ones memory if you want it to. (YT volume way down!)

See: http://www.youtube.com/watch?v=WOWD4e_6F-I ["Lennon Sisters- Where Are The Words"]

~~~~~\*~~~~~



Oh, so *that's* what you look like – not unlike Alfred E. Newman's long lost twin brother or something. (It took you long enough.) Now that that puzzle's been solved, take us to your leader then already.

~~~~~\*~~~~~

"Tin Tin Deo" composed by Chano Pozo and Dizzy Gillespie.

See: <http://www.youtube.com/watch?v=jHQaUNeErVM> ["Dizzy Gillespie Quintet - Tin Tin Deo"]

~~~~~\*~~~~~

Think of the story of Oedipus as a "Candid Camera" like stunt stretching out over a lifetime and orchestrated by patient and sedulously manipulative spirit people. This, for one thing, will help give you a more clear sense of how extremely cruel and methodical, as well as psychologically knowledgeable and cunning, some spirit people, like a ghost sorcerer, can be.

And for all you know, something not so very dissimilar, at least in its elaborateness, is or may be being done *to you*. In any event, one's most effective safeguard against such must be eternal vigilance and being ever ready to eschew the snares and pitfalls of false assumptions and surface appearances.

~~~~~\*~~~~~

I only wanted one, but couldn't choose between them. So then can you? Though dig those strings on the Streisand interpretation. Both recordings of that most familiar and renowned Gordon Lightfoot ballad, by the way, are from the very early 70's.

See: http://www.youtube.com/watch?v=LJ8v7C56PQ0&feature=player_embedded ["Olivia Newton John If You Could Read My Mind Live" from the Cliff Richard Show, 1972]

See: http://www.youtube.com/watch?v=R8UJG-mmoOo&feature=player_embedded ["Barbara Streisand - If you could read my mind – 1970," from the album "Stoney End."]

Note. YouTube volume on both should be down by at least half -- or more; the song, having as it does, an innate loudness to it.

~~~~~\*~~~~~

Oh, he minds his own business, all right. Certainly, I have no question about that. He minds his own business for nobody, for nothing, not no how.

~~~~~\*~~~~~

Despite all confusion and doubt,
Love is where it's at.
You know that.
But if love isn't honest and true,
What good then is love to you?

~~~~~\*~~~~~

*A Mongol's Tale*

A stately pleasure dome was decreed  
Where Alph the sacred river ran;  
As a reward for wild, savage deeds  
For the clan of Kublai Khan.

For years they reveled in delight;  
Did the proud family of Yuan.  
The conqueror no longer fights,  
But sows peace like any man.

Till one day Fate itself poured  
Upon the Mongols in Beijing;  
Destiny flooded like one vast hoard;  
Led on by the rebel Ming.

Leaving all behind, up north Yuan fled;  
Not Karakorum or a town was saved.  
All was lost for which they'd bled.  
All was lost for which they'd braved.

Now on windy steppes where burns the sun,  
Nomad sons make journey on horses sleek.  
No thought of stately dome or Alph to be won,  
But only the Buddha's quiet to seek.

~~~~~\*~~~~~

What? Send in the "Boogie Brigade?" *Now?* Oh well, if you insist. (*Anything* to please Bill Griffith.)

Don, then, would you please do us the honors...

See: <http://www.youtube.com/watch?v=PsPOiflvHX4> ["Soul Train Line Dance to Earth Wind & Fire's 'Mighty Mighty'"]

~~~~~\*~~~~~

If you thought it up, it does exist. Yet what that "thought" must contend or vie against is who or whatever else is more or most thought about -- that is, "thought about" by anyone that in some way thinks or partakes of consciousness or sentience; and that as well as noetic and or cognitive thought, includes thoughts, or at least notions of the, heart, such as feelings, perceptions, intuitions, and reflexes (whether experienced by a regular person, spirit person, animal, plant, or, as some might contend, takes place in a mineral but on the faintest and most sublimated level.) The one that *most exists*, and on this basis, would appear to be the one most thought about, whether in the past, present or future.

Presumably then, it is part of God's nature (inasmuch as *we* can know that nature) to be most thought of, since he not only most exist, but further as some maintain is, by definition, existence itself. For this reason, ideas and or feelings of unity, harmony, joy and or peace are so universal, regardless of genera or species, that to us they seem like His qualities.

A god, on the other hand, implies or connotes ultimate authority and highest excellence of some kind which a person might possess in some measure yet who is not God. Yet such a god's authority could never overrule God's authority or excellence, unless say God somehow permitted it. Allowing then for the latter, is there a god of all gods who is not God? If yes, this could only mean that he was second only to God. Yet, if there was such a second how could he or it be known? Surely one would think his justification would accord with right reason; otherwise we could know he was god in violation of right reason; and if *this* were the case, then we would conclude he was superior to right reason. And yet how can we know of something being superior to reason without availing ourselves of reason to do so? Common sense and sound judgment would seem to frown on the idea of putting our judgments at the mercies of we know not what otherwise -- and that naturally and based on experience may not be of God as such. In addition then to being able to (for us) to best discern and recognize God through and by right reason, we need reason also to know and determine who is the gods of all the gods, the god of most of the gods, a god of some of the gods, a god in opposition to the king of the gods, a god is opposition to the god of most of the gods, or a would-be god who is not among the gods (but is perhaps thought of as being a god by such as who are not), et al.

~~~~~\*~~~~~

Woodrow Wilson Speaks!

Some of the issues and concerns addressed here will sound dated, and yet much of he says, and which you can hear and see as well, is most assuredly not.

See: <http://www.youtube.com/watch?v=8-jr8DPYw4w> ["Woodrow Wilson's 'The Trust' speech"]

~~~~~\*~~~~~

It is not dishonest, irrational, or immoral people that will save or spare yours or anyone else's lives from slavery. And yet how much does your own country's leadership and people value honesty, right reason, or basic morality? Do they not perhaps instead, and at the end of the day, answer to spirit people; whom and which later are assumed to hold the ultimate keys to greatest wealth and power (not honesty, reason, or character?) Take my word for it, if *your* nation will not combat spirit people tyranny and sophistry, you can take for granted it also it has little or no real backbone or stomach to fight or resist slavery -- hence the overweening reliance on sound bites, willful distortion, censorship, obstruction of communications, and propaganda (rather than honest and truthful discussion) and that is so prevalent and common most everywhere.

~~~~~\*~~~~~

As I intimated earlier, though it's admittedly not among my most frequently listened to kind of music, I do like Jazz when it's the very good stuff, or at least what I consider to be such, and that usually means going back to the classic names and performers like Django Rheinhart, Dizzie Gillespie, Count Basie, and such as this stellar line up from the 1955 film, also available on DVD, "[Rhythm and Blues Revue.](#)"

<http://www.youtube.com/watch?v=us0kYmgoLjI> ["Nat Cole, Delta Rhythm Boys & the Larks / Rhythm and Blues R"]

See: <http://www.youtube.com/watch?v=CDVZdZMCc0w> ["The Mooche - Duke Ellington and his Orchestra"]

Later Note. Respecting a further exploration and enjoyment of Ellington's music, to be sure you can't much surpass ["The Reprise Studio Recordings."](#) and that is both aficionado and beginner friendly. As well, if you check on ebay and similar, there's the single album/CD "Afro-Bossa" originally released in 1962.

~~~~~\*~~~~~

With unsullied voice and engaging delivery to match it, this was simply too lovely for me to postpone posting. And who knows? Perhaps I might die later this afternoon. And if I did, how unforgivable it would be to me that then some of you should have missed it. This is Manhattan Jazz Orchestra with Carolyn Leonhart, Bill Mays Piano, and Eddie Gomez Bass. (They themselves also do a nice version of "Rhythm of the Rain," and which is also how it happens I just learned of this video.)

See: <http://www.youtube.com/watch?v=LmnejiLIR-M> ["http://www.youtube.com/watch?v=LmnejiLIR-M"]

~~~~~\*~~~~~

It's raining in Seattle and which brought to mind that Cascades super hit "Rhythm of the Rain." This version of the same by Australian pop vocalist Jason Donovan was as good as any I came across on YouTube. I think the secret to this terrific song, but which unfortunately too many performers seem to miss when singing, is to take best advantage of the beat, while, if possible, including some snappy percussion.

See: <http://www.youtube.com/watch?v=bueM2PWqRJA> ["Jason Donovan - Rhythm of the rain - Smash Hits 1990"]

~~~~~\*~~~~~

This is war, remember? Two things to re-remember then when fighting Hell.

- 1) Find the enemy's weakness and attempt to exploit it.
- 2) (As Lord Chesterfield reminded his son), find the good to be had in your own misfortune (there is, at least to an intelligent person, always some amount of good of one kind or another amidst the bad), and make the most of it. Indeed, let's go further and say turn or transform your weakness into a positive strength; in addition to the obvious corollary of changing into weakness his strengths.

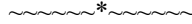
Only the particulars of your enemy's and your own circumstances can help give you the answers as to how his could or might be done, and even then will require not a little pondering over and yet more imagination on your part. But if your heart *is* in the fight, and you set your mind to it, odds are you will sooner or later find those answers you need.

Notice how when rank evil wages war on good they try to corrupt people, and do his by getting them to get used to break the rules, usually the rules of basic morality. Yes, but do you also realize Hell has rules that must be followed in order for them to be powerful and effective? To illustrate, one of the rules might be that you must obey the edicts of their supreme leader. But what if you disobeyed those edicts and get others to do the same? Why, by definition then, you would be *violating the rules*. So the idea then is identify the rules Hell follows and see if their own principle of disobedience can be used against them in this way.

See: [http://www.youtube.com/watch?v=IV3\\_s122m-s&feature=fvw](http://www.youtube.com/watch?v=IV3_s122m-s&feature=fvw) ["Al Stewart - Rumours Of War (1984)"]

Another favorite track of mine, incidentally, from this same album is ["Night Meeting"](#) (amazon.com mp3 download.)





Some clever and powerful spirit people could be embodiments or take on the mantle of incarnations, avatars, bodhisattvas, of such as and who are denoted or connoted "gods." Yet a literal god? A god, as such, exists (for us) only in God's or the Divine Mind like a class, universal, or category (such as we saw proposed in the likes of Plotinus and Avicenna), and not in natural or sensual reality. To *begin* to adequately know, understand, and *then* recognize true godhood then requires a grasp and comprehension of the Divine Mind where classes and universals exist (and only there), and this, in turn, is only possible when there is a due application and appreciation of reason and the sense or disposition of candid veracity. At the same time, to attempt to establish an individual person's godhood outside reason and truthfulness, lets in and gets started the notion or attitude of seeing universals through mere sensation, feelings, and intuition, by means of which a person risks all the more becoming the unwitting dupe of mind control and magic.



To the Holy god Simon. There now I said it! Satisfied? Now will you please *MYOB?!*

But, as a matter of course, he won't. But then that's the flop-house religion of the vampire and the sorcerer for you. And it certainly comes as no surprise to learn that thousands of years ago the spirit people Dept. of Health, Welfare and Sanitation formally shut down and condemned their Heaven, and now you, whatever your religious affiliation, are supposed to be dumb enough to have it pawned off on you. And yet some and many still are! "Oh Tinker Bell, howse about a little kiss?" P-U! I know. Yet that's what they are really like! After all, do you think they go on torturing and murdering people and animals, and or are incessantly bitchy and cranky because they are such happy souls? With respect to harping or caviling, perhaps you think I myself go on. Well, if I do, I at least have something like a good reason; seeing as how I am reacting to actual physical assault *and* battery of one kind or another, including having been subjected to these brain torture radios now, non-stop, for some 17 years.



St. Justin's "Second Apology," taken in all, reads much better and with more overall rational cogency than the "First," while evincing no suspicious signs of having been tampered with. The following then are some not a little intriguing and or illuminating passages from.

"But if this idea take possession of some one that if we acknowledge God as our helper, we should not, as we say, be oppressed and persecuted by the wicked; this, too, I will solve. God, when He had made the whole world, and subjected things earthly to man, and arranged the heavenly elements for the increase of fruits and rotation of the seasons, and appointed this divine law--for these things also He evidently made for man--committed the care of men and of all things under heaven to angels whom He appointed over them. But the angels transgressed this appointment, and were captivated by love of women, and begat children\* who are those that are called demons; and besides, they afterwards subdued the human race to themselves, partly by magical writings, and partly by fears and the punishments they occasioned, and partly by teaching them to offer sacrifices, and incense, and libations, of which things they stood in need after they were enslaved by lustful passions; and among men they sowed murders, wars, adulteries, intemperate deeds, and all wickedness. Whence also the poets and mythologists, not knowing that it was the angels and those demons who had been begotten by them that did these things to men, and women, and cities, and nations, which they related, ascribed them to god himself, and to those who were accounted to be his very offspring, and to the offspring of those who were called his brothers, Neptune and Pluto, and to the children again of these their offspring. For whatever name each of the angels had given to himself and his children, by that name they called them.... [\*Note. Possibly what is entailed in this explanation is that "angels" possessed certain men who then had intercourse with women, and from which latter children were begot; it otherwise not seeming feasible that a spirit person could actually produce children themselves.]

"Our doctrines, then, appear to be greater than all human teaching; because Christ, who appeared for our sakes, became the whole rational being, both body, and reason, and soul. For whatever either lawgivers or philosophers uttered well, they elaborated by finding and contemplating some part of the Word [Logos or Right Reason.] But since they did not know the whole of the Word, which is Christ, they often contradicted themselves. And those who by human birth were more ancient than Christ, when they attempted to consider and prove things by reason, were brought before the tribunals as impious persons and busybodies. And Socrates, who was more zealous in this direction than all of them, was accused of the very same crimes as ourselves. For they said that he was introducing new divinities, and did not consider those to be gods whom the state recognised. But he cast out from the state both Homer and the rest of the poets, and taught men to reject the wicked demons and those who did the things which the poets related; and he exhorted them to become acquainted with the God who was to them unknown, by means of the investigation of reason, saying, 'That it is neither easy to find the Father and Maker of all, nor, having found Him, is it safe ["possible" in the original Greek] to declare Him to all.' But these things our Christ did through His own power. For no one trusted in Socrates so as to die for this doctrine, but in Christ, who was partially known even by Socrates (for He was and is the Word who is in every man, and who foretold the things that were to come to pass both through the prophets and in His own person when He was made of like passions, and taught these things), not only philosophers and scholars believed, but also artisans and people entirely uneducated, despising both glory, and fear, and death; since He is a power of the ineffable Father, and not the mere instrument of human reason..."

"[W]e judge it right and opportune to tell here, for the sake of Crescens and those who rave as he does, what is related by Xenophon. Hercules, says Xenophon, coming to a place where three ways met, found Virtue and Vice, who appeared to him in the form of women: Vice, in a luxurious dress, and with a seductive expression rendered blooming by such ornaments, and her eyes of a quickly melting tenderness, said to Hercules that if he would follow her, she would always enable him to pass his life in pleasure and adorned with the most graceful ornaments, such as were then upon her own person; and Virtue, who was of squalid look and dress, said, But if you obey me, you shall adorn yourself not with ornament nor beauty that passes away and perishes, but with everlasting and precious graces. And we are persuaded that every one who flees those things that seem to be good, and follows hard after what are reckoned difficult and strange, enters into blessedness. For Vice, when by imitation of what is incorruptible (for what is really incorruptible she neither has nor can produce) she has thrown around her own actions, as a disguise, the properties of Virtue, and qualities which are really excellent, leads captive earthly-minded men, attaching to Virtue her own evil properties. But those who understood the excellences which belong to that which is real, are also uncorrupt in virtue..."

"And I despised the wicked and deceitful doctrine of Simon [the Magician] of my own nation [Samaria, though Justin himself is believed to have had Greek or Roman parents.] And if you give this book your authority, we will expose him before all, that, if possible, they may be converted. For this end alone did we compose this treatise. And our doctrines are not shameful, according to a sober judgment, but are indeed more lofty than all human philosophy; and if not so, they are at least unlike the doctrines of the Sotadists and Philaenidians, and Dancers, and Epicureans and such other teachings of the poets, which all are allowed to acquaint themselves with, both as acted and as written. And henceforth we shall be silent, having done as much as we could, and having added the prayer that all men everywhere may be counted worthy of the truth. And would that you also, in a manner becoming piety and philosophy, would for your own sakes judge justly!"

~~~~~\*~~~~~

How do we know a brain-washed person who thinks himself intelligent is not intelligent?

Because he is neither fully honest or rational.

"But he believes strongly."

As far as I'm concerned, faith, as powerful as it is, has only limited effectiveness in mitigating gross and outlandish stupidity. So he may believe very strongly, but, to say the least, I of right am under no obligation to buy what he believes myself. What he thinks is his foolishness, and though much he zealously feels about his belief, that zeal of itself is no warrant or justification for him to force himself and his private business and beliefs on me. If I must answer to him, it must or would only be when and if he is honest and rational; otherwise and always his attempts at coercion are nothing more than the actions of a criminal.

~~~~~\*~~~~~

Who and what do you suppose is most antagonistic to promotion and reward based on merit, competence, character, integrity, and intelligence? Why the greater mass of humanity, of course.

~~~~~\*~~~~~

The more you lie the more your spirit dies, and a (human) soul dead can no longer sing.

~~~~~\*~~~~~

As well as having the honor of being a female black composer in the days when "the white man" ruled most everything, Billie Holiday deserves credit for helping to introduce to jazz the technique of extemporaneously sculpting words as she sings them; so it's worth your musical education to give her a listen. Yet, for me personally, jazz generally tends to be a hard sell, and as a result I'm all the more exacting in choosing what jazz music I'll hear. Billie Holiday's music, unfortunately and despite her obvious strengths, is so frequently down beat and her blues so *very* blue, that it is not usual for her to be a first choice with me. Her up beat songs, on the other hand, I can "dig" much, much better. So, with Valentine's Day now immediately before us, let's give "Lady Day" her due and hear some of *that*.

See: [http://www.youtube.com/watch?v=\\_mitLcbHHz8&NR=1](http://www.youtube.com/watch?v=_mitLcbHHz8&NR=1) ["Billie Holiday - Crazy He Calls Me"]

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One scholar suggests that the inscription mentioned in Justin's text "To the Holy God Simon" (and possibly tied in with that found above by 16th century workmen digging near the Tiber) associates Simon with the Sabine deity Semo; the way Barnabas and Paul are mentioned in Acts as having been seen and interpreted as incarnations of Zeus and Hermes. [For an enlarged view of the above, see <http://en.wikipedia.org/wiki/File:Sancus.png>]

It is well, I think, to be cautious when reading histories of war and or religion exactly who is supposed to be who; while asking whether, in a particular instance, a given individual or people actually were the people others asserted they were. For impersonation; character smearing; a person being honestly mislead; a person recklessly permitting themselves to be mislead are all factors that could better explain certain events or behaviors; which if overlooked might create a very distorted picture of what happened and or who might be to blame.

Just last night, I finished reading St. Justin Martyr's "First Apology." and I am strongly of the opinion that portions of the text have been forged or inserted; as some of the reasoning used at times is patently absurd; so much so that it is hard to think that a beginning, let alone graduate, philosophy student would make some of the silly errors that are here attributed to the learned saint attempting to defend and justify his faith

before the Emperor of Rome. For example,* at the end of Justin's brief is this letter attributed to Marcus Aurelius in which the latter claims Christians in his army changed the weather and won a victory for him against the Germans:

"The Emperor Caesar Marcus Aurelius Antoninus, Germanicus, Parthicus, Sarmaticus, to the People of Rome, and to the sacred Senate greeting: I explained to you my grand design, and what advantages I gained on the confines of Germany, with much labour and suffering, in consequence of the circumstance that I was surrounded by the enemy; I myself being shut up in Carnuntum by seventy-four cohorts, nine miles off. And the enemy being at hand, the scouts pointed out to us, and our general Pompeianus showed us that there was close on us a mass of a mixed multitude of 977,000 men, which indeed we saw; and I was shut up by this vast host, having with me only a battalion composed of the first, tenth, double and marine legions. Having then examined my own position, and my host, with respect to the vast mass of barbarians and of the enemy, I quickly betook myself to prayer to the gods of my country. But being disregarded by them, I summoned those who among us go by the name of Christians. And having made inquiry, I discovered a great number and vast host of them, and raged against them, which was by no means becoming; for afterwards I learned their power. Wherefore they began the battle, not by preparing weapons, nor arms, nor bugles; for such preparation is hateful to them, on account of the God they bear about in their conscience. Therefore it is probable that those whom we suppose to be atheists, have God as their ruling power entrenched in their conscience. For having cast themselves on the ground, they prayed not only for me, but also for the whole army as it stood, that they might be delivered from the present thirst and famine. For during five days we had got no water, because there was none; for we were in the heart of Germany, and in the enemy's territory. And simultaneously with their casting themselves on the ground, and praying to God (a God of whom I am ignorant), water poured from heaven, upon us most refreshingly cool, but upon the enemies of Rome a withering hail. And immediately we recognised the presence of God following on the prayer--a God unconquerable and indestructible. Founding upon this, then, let us pardon such as are Christians, lest they pray for and obtain such a weapon against ourselves. And I counsel that no such person be accused on the ground of his being a Christian. But if any one be found laying to the charge of a Christian that he is a Christian, I desire that it be made manifest that he who is accused as a Christian, and acknowledges that he is one, is accused of nothing else than only this, that he is a Christian; but that he who arraigns him be burned alive. And I further desire, that he who is entrusted with the government of the province shall not compel the Christian, who confesses and certifies such a matter, to retract; neither shall he commit him. And I desire that these things be confirmed by a decree of the Senate. And I command this my edict to be published in the Forum of Trajan, in order that it may be read. The prefect Vitrasius Pollio will see that it be transmitted to all the provinces round about, and that no one who wishes to make use of or to possess it be hindered from obtaining a copy from the document I now publish."

Granting the letter is genuine (which it might not, after all, be; nor originally included by Justin), it may be that what happened was arranged by puissant spirit people (recall, they can change weather, cause earthquakes if there is a strong enough need for it) so that the Romans would welcome the idea of the Christian God as being like the "pagan" gods the Romans were accustomed to; and further, so that over time such spirits could come to impersonate being the God of the Christians; and which not only later did occur, but, of course, goes on even to this day.

* Another is "Justin's" *assuming* that Plato *both* knew of *and* needed Moses in order to philosophize (whether from writings and or else spirit people relaying Moses and scripture to him.)

"In his 'Hortatory Address to the Greeks,' 'Justin' explains that Plato (and Homer also) learned of Moses and the Biblical prophets when he visited Egypt. Here and again, the reasoning he uses to discredit Plato and Greek philosophy, including as well a lack of convincing proof to substantiate such extravagant historical claims as he makes, is so overtly belligerent and unnecessarily insulting of Greek thought and tradition (while ignoring that Plato himself, in substance, rejected Homer's gods) that it is very questionable whether the 'Hortatory Address' is really, and in all, Justin's work; for the author succeeds far more at making his own version of Christianity sound, to an intelligent Greek audience, rationally flawed and presumptuous than at (as ostensibly intended) debunking Plato."

~~~~~\*~~~~~

Can even the great sun see or feel the sinking of its golden rays at twilight? And yet you can.

~~~~~\*~~~~~

Unbeknownst to you, a ghost awaits you at your longed for destination and which he knew of all along. Yet does he belong there just because he knew of it?

~~~~~\*~~~~~

He has nothing to be proud of and everything to be ashamed of, and thus makes it his business to punish you for *your* sins.

~~~~~\*~~~~~

Since we made mention of "Stingray," its creator Gerry Anderson, as some of you know, made any number of other imaginative, clever and technically remarkable "Supermarionation" kids programs, including "Fireball XL5;" which latter I even have some faint recollection of seeing when it was shown in the early 60's (it having first aired in 1962.) Like "Stingray," "Fireball" also had catchy theme music written by Barry Gray and that we'll give you the opportunity to hear again or else for the first time.

See: <http://www.youtube.com/watch?v=pi6JruBYSYQ> ["Fireball XL5" – at 2:40 min]

Audio-wise the same as the above, but only the song and without the intro:

See: <http://www.youtube.com/watch?v=G3yN6WfpaUQ> ["Fireball XL5" theme]

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*Reading Between the Lines.*

They will -- and do -- do it every time in some of those old TV shows, as recreated in these interpolations of my own imagining. (Though, of course, what is really being made reference to here is what *these* people [I write about] are like in real life.)

"If we don't stop this crazy Admiral and his old fashioned ideas, I'll lose Stingray *and* Marina!"  
~ Troy Tempest in "Stingray," episode "Set Sail for Adventure."

"These surroundings do seem rather humdrum and tawdry. Not at all like the sophisticated, upscale accommodations I'm used to. Perhaps Kuryakin can cook up a soufflé. Milk? No milk for me. I don't need any milk. But perhaps the pretty neighbor next door. Now that is something that might be of interest."  
~ Napoleon Solo in "Man From Uncle," episode "The Suburbia Affair."

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In Ghosts We Trust

Hey championship, what do you think? You're getting these brain torture radios turned off, right?

"O.K.!"

That's the idea.

"O.K.!"

That's the spirit. You see, if we get these brain torture radios turned off that will help you and all these others as well. And take my word for it, demonism was a big mistake all along you, you know that. That way is no way; in fact, has been shown time and again scientifically and historically to be a proven disaster. Demonistic? Chuck it. Get rid of it. You can't win with demonistic. Am I right?

"O.K.!"

~~~~~\*~~~~~

### *Most High*

God made paradise. The heart and the mind found and discovered it.

Then paradise was lost when people lost their heart and mind by trading truth and right reason in exchange for lying and the authority of spirit people. For true paradise is of the truth and right reason; such that to reject honest truth and right reason is to reject paradise; while lying and spirit people are the death of the heart and mind.

But do they blame lying, spirit people, or themselves? No, they blame God, the government, or morals; as they understand God, the government, or morals to be; that is, according to what lying and spirit people say these are.

So that ever since, life scares us to death.

See: <http://www.youtube.com/watch?v=8I2h0YuKiel&feature=related> ["Page & Plant - Most High (Bizarre Festival)"]

~~~~~\*~~~~~

We love or are at least fond of the angels as an, say poetic, abstraction or in a painting; or even a ghost if he would but remain in the book or the movie. But when, outside of curiosity, did any intelligent person ever want to be with or have either sort actually around and in their lives?

That Dante should call his spirit person heaven "Paradise" seems very odd because paradise, etymologically, means "garden," and yet Dante's Heaven is anything like a garden; just as spirit person heaven, inasmuch as we actually know of it, is nothing like paradise. Is then Dante's perhaps a case of someone being fooled, or am I reading him too literally?

Meanwhile "the world," to which so frequent derogatory reference is made here and elsewhere, is not the planet, let alone nature, but rather human society answering to and taking orders from spirit people.

In short, truth (i.e. honesty and reason) must rule among and over us; otherwise, by default we leave it to unknown, unaccountable, and suspicious spirit people to reign over and make our decisions for us instead -- and which the latter have in fact, with very tragic and sometimes catastrophic results, been doing in no small measure for millennia; with one clear proof of this being the degree to which mendacity and secrecy, much more than rationality and candor, so heavily prevail in society and human dealings generally.

~~~~~\*~~~~~

"But there are *hoards* of them!"

Yes, but a hoard is still all one.

~~~~~\*~~~~~

As well as Valentines there is also Presidents Day coming up later this month, and which is also and used to be Washington's birthday, and that for some will mean cherry pie. While "Yankee Doodle" is ostensibly the tune most associated with the Revolutionary War, there is little record of its being much sung at that time. Much more often and commonly heard in the American camps, taverns, homes, and on t...he march was Jonathan Mitchell Sewall's (1748-1808) "War and Washington." The song appeared at least as early as 1778 in Sewall's "Epilogue to Cato" that was acted at the Valley Forge encampment following a performance there also of Joseph Addison's acclaimed tragedy (1712) on the younger Cato; with the lyrics being sung to the well known "The British Grenadiers" (another American variant using the same music is "Free America" by Joseph Warren; and which can be found (track 3) on (English folksinger) Wallace House's **"Ballads of the American Revolution, 1767-1781"*** [amazon.com mp3 downloads.]

It was and has been some point of amusement that the Rebels entertained the seemingly extravagant notion of taking and annexing Canada. Yet, as Seawell's popular song here shows, there were even such, and of such fervor, who did and would talk of conquering Britain itself, perhaps even all of Europe! Proud boast indeed. And whether "Washington" himself would have approved is open to question. But we can at least now admire the pluck and gumption of it; while serving as a reminder to the merit and benefit sometimes to be had in elevating one's sights and aspirations.

* There is also House's ["Ballads of the War of 1812, 1791-1836"](#) which, if not better, is at least as good as the first album. For example, "Hey Betty Martin," the chorus-refrain of "Charge the Can Cheerily," or the ending stanzas of "James Bird" are no little winsome and or affecting. The song "The 8th Day of November," by the way, should actually have been titled "The 4th Day of November" referring as it does to the Battle of the Wabash, 1791; that was the greatest and most complete victory the Indians ever won against the United States (not excepting Little Big Horn.)

"WAR AND WASHINGTON

"Vain Britons, boast no longer with proud indignity,
By land your conquering legions, your matchless strength at sea,
Since we, your braver sons incensed, our swords have girded on.
Huzza, huzza, huzza, huzza, for war and Washington.

"Urged on by North and vengeance those valiant champions came,
Loud bellowing Tea and Treason, and George was all on flame,
Yet sacrilegious as it seems, we rebels still live on,
And laugh at all their empty puffs, huzza for Washington!

"Still deaf to mild entreaties, still blind to England's good,
You have for thirty pieces betrayed your country's blood.
Like Esop's greedy cur you'll gain a shadow for your bone.
Yet find us fearful shades indeed inspired by Washington.

"Mysterious! unexampled! incomprehensible!
The blundering schemes of Britain their folly, pride, and zeal.
Like lions how ye growl and threat! mere asses have you shown,
And ye shall share an ass's fate, and drudge for Washington!

"Your dark unfathomed councils our weakest heads defeat,
Our children rout your armies, our boats destroy your fleet,
And to complete the dire disgrace, cooped up within a town [Boston.]
You live the scorn of all our host, the slaves of Washington!

"Great Heaven! is this the nation whose thundering arms were hurled.
Through Europe, Afric, India? whose navy ruled a world?
The lustre of your former deeds, whole ages of renown.
Lost in a moment, or transferred to us and Washington!

"Yet think not thirst of glory unsheaths our vengeful swords
To rend your bands asunder, or cast away your cords,
'T is heaven-born freedom fires us all, and strengthens each brave son.
From him who humbly guides the plough, to god-like Washington.

"For this, oh could our wishes your ancient rage inspire.
Your armies should be doubled, in numbers, force, and fire.
Then might the glorious conflict prove which best deserved the boon,
America or Albion, a George or Washington!

"Fired with the great idea, our Fathers' shades would rise,
To view the stern contention, the gods desert their skies;
And Wolfe, 'midst hosts of heroes, superior bending down,
Cry out with eager transport, God save great Washington!

"Should George, too choice of Britons, to foreign realms apply,
And madly arm half Europe, yet still we would defy
Turk, Hessian, Jew, and Infidel, or all those powers in one,
While Adams guards our senate, our camp great Washington!

"Should warlike weapons fail us, disdaining slavish fears,
To swords we'll beat our ploughshares, our pruning-hooks to spears,
And rush, all desperate, on our foe, nor breathe till battle won.
Then shout, and shout America! and conquering Washington!

"Proud France should view with terror, and haughty Spain revere.
While every warlike nation would court alliance here;
And George, his minions trembling round, dismounting from his throne
Pay homage to America and glorious Washington!"

~~~~~\*~~~~~

I'm sorry the audio and picture are not better than they are, but this you won't want to miss. (Remember, "Green Hornet" -> Bruce Lee -> Li principle -> Chandu.)

<http://www.youtube.com/watch?v=PNqImXq3rY4> ["The Lawrence Welk Show: Green Hornet Theme" with Buddy Merrill & Neil LeVang (1966)]

~~~~~\*~~~~~

"A nation, without a national government, is, in my view, an awful spectacle."
~ Alexander Hamilton, Federalist paper no. 85.

Similarly, a city, county, or state.

~~~~~\*~~~~~

*Balm*



The good souls have moved on to bliss,  
But these stayed behind to do us amiss.  
Devils and false gods, how them then to defy?  
When for Life we are willing to die

Left behind and all forgot?  
They were not. They were not.  
They took their own lives, true, it seems,  
Yet only after being drowned in dreams.

How like poor soldiers slain they were  
Did we know the truth that's pure.  
While those who bore the cross sublime  
Bought the victor's much needed time.

Peace may be all that some have left,  
But then peace is all some need.  
And there's no greater palm  
Than to win that precious balm.

Always peace and only peace;  
Only then does hurting cease.

~~~~~\*~~~~~

Ah, There now, you see? And he hadn't even read my book!

This comes from the "First Apology" of Justin Martyr (c. 100-165 A.D.); and for the full text, see
<http://www.earlychristianwritings.com/text/justinmartyr-firstapology.html>

"...In our case, who pledge ourselves to do no wickedness, nor to hold these atheistic opinions, you do not examine the charges made against us; but, yielding to unreasoning passion, and to the instigation of evil demons [i.e. spirit people], you punish us without consideration or judgment. For the truth shall be spoken; since of old these evil demons, effecting apparitions of themselves, both defiled women and corrupted boys, and showed such fearful sights to men, that those who did not use their reason in judging of the actions that were done, were struck with terror; and being carried away by fear, and not knowing that these were demons, they called them gods, and gave to each the name which each of the demons chose for himself. And when Socrates endeavoured, by true reason and examination, to bring these things to light, and deliver men from the demons, then the demons themselves, by means of men who rejoiced in iniquity, compassed his death, as an atheist and a profane person, on the charge that 'he was introducing new divinities;' and in our case they display a similar activity. For not only among the Greeks did reason (Logos) prevail to condemn these things through Socrates, but also among the Barbarians were they condemned by Reason (or the Word, the Logos) Himself, who took shape, and became man, and was called Jesus Christ; and in obedience to Him, we not only deny that they who did such things as these are gods, but assert that they are wicked and impious demons, whose actions will not bear comparison with those even of men desirous of virtue.

"Hence are we called atheists. And we confess that we are atheists, so far as gods of this sort are concerned, but not with respect to the most true God, the Father of righteousness and temperance and the other virtues, who is free from all impurity. But both Him, and the Son (who came forth from Him and taught us these things, and the host of the other good angels who follow and are made like to Him), and the prophetic Spirit, we worship and adore, knowing them in reason and truth, and declaring without grudging to every one who wishes to learn, as we have been taught..."

Postscript. While I don't want to respond and comment on the above just at the moment, I would mention that I came upon it while reading volume two of (*The Writings of*) *The Ante-Nicene Fathers* by Alexander Roberts and James Donaldson, and American edition with A. Cleveland Coxe; having not long ago picked up the entire eleven volume set on ebay, including postage, for under 165.00 -- a terrific buy. One can also avail themselves of the same texts, and related others, free and online at:
<http://www.earlychristianwritings.com/index.html>

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And people sing *too*, you know. And with Valentines just around the corner, here are two of our most relished recordings of Don and Phil Everly (with screens minimized since there's not much going on there.)

See: [http://www.youtube.com/watch?v=4Nb19y\\_d1LA](http://www.youtube.com/watch?v=4Nb19y_d1LA) ["The Everly Brothers - Love Of My Life 78 rpm!"]

See: [http://www.youtube.com/watch?v=t\\_sfny5nqjg&feature=related](http://www.youtube.com/watch?v=t_sfny5nqjg&feature=related) ["Everly Brothers- Let it be me (with lyrics)"]

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I sometimes wonder if we wouldn't like birds better if we didn't have so much to envy them for. And yet how positively dreadful the thought to have done without them as comforts and de facto companions all the years we've been living. In my close neighborhood alone, we have and have had the most delightful, and sometimes most unusual of feathered sojourners and travelers of the trees and air. The seagulls (whom I feed routinely so that they will stop by and visit) are surely among the most magnificent of creatures; with sometimes a joyous sort of shout or laugh, and varied expressions of comical playfulness and unabashed exuberance. It's funny, for instance, to see a lone seagull brush aside through his mere strutting and scolding a gang of crows. And the crows themselves are funny also; with the females particularly notable for their putting on a noisy show that then prompts and gives the males an excuse to act up similarly. The occasional crowded convocations of these birds can be quite thunderous, and it's easy to see and hear what inspiration they gave to Indian tribal singing -- the voice of nature as about as pure and visceral as you could have it. Then there are the sparrows, and who are more dutiful and regular in congregating to descant than the crows, and who in the world is more proficiently cheerful? The pigeons, meanwhile, are eloquent by their mere lowing quiet; punctuated now and then with the whirl of their wings or the murmurs of their coo. The tiny gray Bushtits don't appear very often with their buzzing, but when they do you could not think of anyone or anything more soft and gentle. Ah, yet no bird brings out silence more profoundly and profusely than an eagle or a hawk. Just the other week, a Red-tailed hawk alighted in a tree in my back yard, and all the little sparrows fled. The only animal that dared remain was a chubby squirrel clambering at his own leisure intermittently up the pear tree's thicker branches. The hawk, perched motionless, turned his head and eyed his movements for a time, but otherwise gave it no thought, and after a while disappeared into the high blue yonder.

And, naturally, there are others, like the wee, well-behaved Juncos, the colorful Northern Flicker woodpeckers, and, of course, the very sensitive yet affectionate (to their own) and hopeful Robins; Chickadees, Finches, Starlings, and Jays, et al.

In you happen to live in the Pacific Northwest, the Seattle Audubon Society has a little booklet in .pdf, as well as presumably in print, entitled "For the Birds," and which you can download [here](#). As for you who reside somewhere else, do a web search for your own region, and perhaps you will find there is something similar available for and in your neck of the woods.

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"Gru's minions are all complete idiots...Can Gru keep his plans together with this kind of low rent work force?"

~ From "Clever TV's" preview of "Despicable Me," and for which see

<http://www.youtube.com/watch?v=0Ux9l8vsfnE>

Notice the thinking here, poor people ("low rent") are "complete idiots." This is some kind of societal leadership and empowerment from "above," now isn't? My remark and questions then for "the champ" is, yes, you have phenomenal wealth and money, but what in the course of your entire life have you ever achieved to be really proud of (and that isn't more or less a complete lie or fantasy?) Furthermore, I wonder, how is it possible that some persons, as purported artists or media moguls, can make such lucrative livings supposedly saying something and yet really have very little or nothing to say at all? Indeed, deem it absolutely necessary to censor and blackball their opponents in order to avoid looking intellectually shallow and empty themselves?

*Later Note.* Yet in fairness, let's let "No Mercy," inc. have *their* say. (Though do note, any real resemblance between this "Napoleon" and the historical general is almost entirely imaginary. For one thing, Napoleon, like Alexander and Caesar long before him, knew the incalculable advantage to be gained from clemency and diplomatic forbearance; nor was he such a fool as to rave as this spokesman does. And while the fuhrer depicted here may suit the admiration and sentiments of those who control the greater market share in almost everything these days, needless to say, it's but an amorphous and wildly distorted reflection of actual history.)

See: <http://www.youtube.com/watch?v=zUDCg9bHzVg> ["Napoleon : Total War - Official GamesCom Trailer"]

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Please, I beg of you. Don't laugh. Do not torture anyone anymore!

~~~~~\*~~~~~

Yesterday, I was standing in line at a local department store and while doing so caught some of the film "Up" from the store's audio-video-pc area. Although much impressed with the animation, I was literally nauseated by the spirit of the thing. For as many times as a Spielberg and or Pixar film has ever tried to be funny, was it actually ever funny *once*? And was there anything ever more creepy than a child's role or character in a Spielberg film? (Check out, for example, the director's re-telling of the Frankenstein legend in his film, "AI.") When I got home, I went to YouTube to try and find out more about what "Up" was supposed to be about; and my surface dissatisfaction with the emotional phoniness of the thing was in no wise allayed, and my suspicions only reinforced as to Spielberg and friends being soused to the gills with sorcery and spirit people brain-washing. Indeed, so fulsome was the experience that I could hardly watch the clips and trailers very long for fear of getting witchcraft dirt on my clothing. I think I even spotted the ghoulish magician being portrayed as the giant bird ("Kevin"?) Well, if not specifically intended, that's about how some of these people see old ghoulish.

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Bad spirit people are the very worst evil there is, and yet many think nothing of them, indeed deny they even exist. Hence the degree and extent to which evil, including all manner of problems, is so unconscionably pervasive in this life.

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If no (respectable) religion quite suits you, then at the very least wish the utmost and blessed peace and happiness possible to all believers of whatever faith who are sincere, upright, compassionate, charitable, and brave, or if not compassionate, charitable, and brave, then at least humble and (more or less) innocent.

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What I say to him is this -- Just because *they* accept or take your checks doesn't mean that I do. So that insofar as these people sold me out to you on the basis of what turns out to be your false credit, as far as I'm concerned you will have to go to the penitentiary to pay your debts instead while the market value of your Heaven takes a corresponding nose dive.

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The following are among my *most* prized, remembered, and time tested Gospel sayings; for which the years have proven their inestimable truthfulness. I thought to gather them here and in this way for my own convenience, but perhaps some of you could, like myself, benefit or find some use from reading or hearing them again as well.

\* Matthew 10:26 -- "Nothing is hidden that will not be revealed."

\* Matthew 10:39 -- "Who finds his life will lose it; and who ever loses his life for my sake will find it."

\* Matthew 11:30 -- "My yoke is easy and my burden light."

\* Matthew 15:11 -- "It is not what goes into a man's mouth that defiles him, but what comes out of his mouth that defiles him."

\* Matthew 24:13 -- "...he who perseveres to the end will be saved."

\* Matthew 28:39 -- "Not my will but Thy will be done."

\* Mark 8:36 -- "What good is it for a man to gain the whole world, yet lose his soul?"

\* Mark 10:44-45 -- "...and whoever wants to be first must be the servant of all. For even the Son of Man came not to be served but to serve others and to give his life as a ransom for many."

\* John 8:42-42 -- "Jesus said to them, 'If God were your Father, you would love me, for I came from God and now am here. I have not come on my own; but he sent me. Why do you not understand what I am saying? Because you cannot bear to hear my word. You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies. Yet because I tell the truth, you do not believe me! Can any of you prove me guilty of sin? If I am telling the truth, why don't you believe me? He who belongs to God hears what God says. The reason you do not hear is that you do not belong to God.'"

\* John 15:13-15 -- "No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you."

\* John 15:18 -- "If the world hates you, realize that it hated me first."

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On Avicenna continued:] "The existence of the soul is attested by our most immediate internal perception. The soul is spiritual for the same reason: we simply perceive it to be so; our ideas are clearly distinct from our organs. The soul is the principle of self-movement and growth in a body; in this sense even the celestial spheres have souls; 'the whole cosmos is the manifestation of a universal principle of life.' *By itself a body can cause nothing; the cause of its every motion is its inherent soul.* [My italics -- wts.] Each soul or intelligence possesses a measure of freedom and creative power akin to that of the First Cause, for it is an emanation of that Cause. After death the pure soul returns to union with the World Soul; and in this union lies the blessedness of the good."
~ Durant, *The Age of Faith*, p. 256.

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As a send off into the weekend -- the third movement (allegro) of J.S. Bach's violin sonata no. 4. (BWV 1017); here with Czech musicians Zuzana Ruzickova, harpsichord, and Josef Suk, violin.

See: <http://www.youtube.com/watch?v=PJaSZTFFzp0> ["Bach sonata 4 BWV 1017 C minor Allegro 3/3"]

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Some *random* quotations I encountered recently (in one form or another) --

"I'm the kids' kid and I represent the [fill in the blank] people."

"I may be hated and despised, but at least I am not forgotten and ignored." [You can take my word for it, come the day forgetting you will be no problem.]

[Speaking of those who deny the resurrection of the body.] "And as they believe, so shall it happen to them, when they shall be divested of their bodies, and be mere evil spirits."
~ St. Ignatius, "Epistle to the Smyrnaeans."

"For Ibn Sina -- AVICENNA [981-1037 A.D., from, by the bye, modern day Iran] was not content to be a scientist and a world-renowned authority on medicine; doubtless he knew that a scientist completes himself only through philosophy...He gave the classic medieval answer to the question whether universals or general ideas (man, virtue, redness) exist apart from individual things: they exist (1) *ante res*, 'before the things,' in the mind of God as Platonic exemplars according to which the things are made; (2) *in rebus*, 'in the things' in which they appear or are exemplified; and (3) *post res*, 'after the things,' as abstract(ed) ideas in the human mind; but universals do not exist in the natural world apart from individual things. Abelard and Aquinas would, after a century of turmoil, give the same reply. Indeed, Avicenna's metaphysics is almost a summary of what, two centuries after him, the Latin thinkers would syncretize as the Scholastic philosophy..."
~ Durant, *The Age of Faith*, p. 255.

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To continue in the way of an explanation (at least for the sake of those who might require one) of the previous, there are a number fallacies, and hypocrisies, at work and to be spotted here. How for example would Rabia al-Adawiyya know Satan from God if Satan feigned he himself was the Almighty? Unless she were closely rational, it seems unlikely as a practical matter to assume that she herself would be above being fooled by him. A not dissimilar confusion or potential misunderstanding arises in the dictum Goethe prefaces his autobiography *Aus meinem Leben: Dichtung und Wahrheit* (*My Life: Poetry and Truth*) with: "Nemo contra Deum nisi Deus ipse" (No one is against God except God himself.) What, among other

things, this in fact could said to imply is that since God created such as Satan, and Satan is against God, then only God, after all, can be against himself. On the surface, this seems some solid logic until we run up against the question of who or what is God? For some Satan is, in effect or as much as anyone, God; therefore Satan could be against God as others conceive God to be and do no wrong. Some would object that God did not create evil, but that evil is a free choice; while yet others might contend the person who created evil cannot, by definition, be God.

In sum, it always pays to be most careful about who and what exactly you are talking about; and on what rational basis you know who or what to be what you think they are.

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The New World Order or "I Love AIDS"

"Saints, unknown to early Islam, became numerous in Sufism. One of the earliest was a woman, Rabia al-Adawiyya of Basra (717-801). Sold as a slave in youth, she was freed because her master saw a radiance above her head while she prayed. Refusing marriage, she lived a life of self-denial and charity. Asked if she hated Satan, she answered, 'My love for God leaves me no room for hating Satan.' Tradition ascribes to her a famous Sufi saying: 'O God! Give to Thine enemies whatever Thou hast assigned to me of this world's goods, and to Thy friends whatever Thou hast assigned to me in the life to come; for Thou Thyself art sufficient for me.'"

~ Durant, *The Age of Faith*, p. 259.

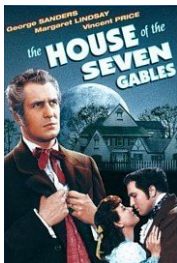
See: <http://www.youtube.com/watch?v=Nh7D2g5v-Sg> ["156 Countries Sing Together for the Starbucks Love Project"]

Note. No offense to the singers, etc. themselves.

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When they tell told you they are invulnerable, invincible, and almighty, did they also tell you they had to cheat and snooker people in order to have it this way? Gehenna was where the brainless slaves and minions of spirit people immolated infants just outside the walls of Jerusalem; and the same sort of spirit people who encouraged those things way back when are very much in our own lives and midst today (see, for instance, the promotion and trivializing of witchcraft and sorcery.) Was Gehenna (i.e. as a place of such inhuman sacrifice) necessary? If it was, this was only because people were necessarily unmanly, fainthearted, selfish, arrogant, and irrational. Be religious, yes, by all means. But only if you are prepared also to be (as best as you can) honest, just, compassionate, logical minded, and courageous against all numbers and against all odds.

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"You're all a bunch of freaks!"

~ Dr. Robert Morgan, "The Last Man on Earth."

I saw Vincent Price perform as a reader (doing E.A. Poe) with the Seattle Symphony in the early eighties, and it was one of those special occasions attending a particular show that I can now look back to think how glad and lucky I was to have done so. Notwithstanding he was one of the screen's biggest and most famous "bogey-men," his movies tended to be all one -- excellent matinee or midnight movie stuff but rarely a real stand out classic; with his Roger Corman E.A. Poe films perhaps being the most memorable of these. The recent and long awaited release on DVD then of "House of the Seven Gables" (1940) affords us the occasion to plug that film as well as two others of his; thus making for a nice triple feature of what, in my opinion, are among his most enjoyable work; with the aforesaid other two being "The Tomb of Ligeia" (1964) and "The Last Man on Earth" (1964). If they aren't in your video collection yet, and as well as his other Poe/Corman films, you surely can't go wrong getting them now.

Later Note. The very affordable "Price-Lee Collection" (and that contains "Last Man") also has in it, "The Satanic Rights of Dracula" (1973). Although I had watched every other Cushing-Lee "Dracula" film previously (Price, btw and of course, isn't in this one), "SRD," oddly enough, I never saw till just yesterday. The film is rather like watching a 70's pulp-horror paperback (or, at times, comic book) come to life, but not at all as bad a movie as I had heard; while, with respect to the story's characters, it was, for its time and in its way, uncannily prophetic.



In my book *Christ and Truth*, I made the remark that Muslims were lovable people. Although this might sound like a platitude or an expression of diplomatic politeness, it was in truth based on my having met several in the course of my life; specifically when I was driving a cab some years ago, and who I had some time with then to converse with while driving (say, taking them to or from their homes or the mosque.) But there was one Muslim in particular who I knew when I was attending law school in Spokane, Washington who was a next door neighbor of mine (about the same age or else a little bit older than me) and who was also a kind gentleman and a very fine, as well as handsome, fellow. He was a Berber from Libya, and his name Jusef (or, as we called him, "Joseph.") As well as lovable, many Muslims are actually quite funny, and he was such a one; although now, regrettably and aside, incidentally, from my recollecting his finding jovial amusement at the Little Richard refrain "Good golly, miss Molly!," there is little I remember *in particular* of his joking, not counting generally his sometimes unintentionally facetious way of expressing himself. One time, however, we had a bit of a disagreement about something and he insisted to me his head was a rock. I then responded that what he actually must mean was that his head was *full* of rocks. He and his wife, who was Caucasian from the U.S., were sweet, charming, and friendly people, and one time, they took me on a trip up to a lake to go fishing; where we (actually mostly he, since I wasn't much good at it) caught some small fish; which by evening we then and there skinned, cooked on a park barbecue and ate. It was quite a delightful little outing, and I will always retain a fond memory of both.

Recently, I was reminded of him while reading some of the chapters on Islam in Durant's *The Age of Faith*, as I found it quite remarkable how very often I found myself laughing at some of the sayings I came across from several of Islam's patriarchs and some others; of which here are a few samples; although the first quote is reproduced rather for its wisdom and pithiness than for its humor.

"Prayer carries us halfway to God, fasting brings us to the door of His palace, almsgiving lets us in."
~ caliph Omar II (717-720 A.D.), p. 214.

"To Abu Horairah, who visited him with consuming frequency, he [Muhammed, the Prophet] suggested: 'O Abu Horairah! let me alone every other day, that so affection may increase.'" p. 173.

"Consult women," said [caliph] Omar I [582-644], 'and do the contrary of what they advise.'" p. 220.

"Of Nazareth the Moslem traveler Yaqut wrote in 1224: 'Here was born the Messiah Isa, the son of Mariam -- peace be upon him!.. But the people of this place cast dishonor upon her, saying that from all time no virgin has ever borne a child.'" p. 230.

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*Seraphim mosaic from the Hagia Sophia.*

Most of what Nietzsche and certain enlightenment and 19<sup>th</sup> century thinkers rejected about Christianity is what was false and weak about it. Yet what was or is false and weak about Christianity stems largely (if not entirely) from rank imposters making it look bad; using, for example, rigid, affected dogmatism; relying on empty (i.e. unscrutinized) and irrational metaphors and bland visions of victory (e.g. "to be with 'Jesus' in 'heaven'"; or with 'the Father'); forged or truncated scriptural and patristic literature.

At the same time, look how the thing is (in one circumstance at least) in real life.

If he's the big man with the women (as he claims), then he should be man enough, after all these years, to be able to face me (instead of continuing to hide and keep himself concealed.) He should be able to be satisfied with my being relatively poor, alone and living only with my cat (i.e. no money, no girls.) Wouldn't you agree? And yet he won't either face me or even leave me be in this way. (Inclines one to think his whole life, including his love life, is one big covert operation.)

~~~~~\*~~~~~

ben yogi of chandu

~~~~~\*~~~~~

### *The Trail of Death*

Why are people *so crazy*?

Well, my own answer to that question you should by now be able easily to surmise. But, and this said, just look how many widely known notables died a premature or untimely death in or from this country alone in the past 50 years or so. Some of these listed, many will rightly or wrongly assumed died simply as a result of accident (say Buddy Holly), but I include such of that sort if for no other reason than their extraordinary fame; while at the same time, to be honest with you, wondering myself if it *really* was (given all the rest listed) only an accident that caused their death.

J. F. Kennedy (including the too-many-to-name-here others who died in connection with his death or the investigation into)

Malcolm X

Martin Luther King

Robert Kennedy

Medgar Evers

John Lennon

Jimi Hendrix

Jim Morrison

Janis Joplin

George Reeves

Ernest Hemingway

Edie Sedgwick



Richard Manuel  
 Buddy Holly  
 Ritchie Valens  
 James Dean  
 Marilyn Monroe  
 Jayne Mansfield  
 Elvis Presley  
 Michael Jackson  
 John Kennedy Jr.  
 River Phoenix  
 Lenny Bruce  
 Abbie Hoffman  
 Anissa Jones (Buffy on "Family Affair")  
 John Landis  
 Vic Morrow  
 Dan Blocker  
 Sharon Tate  
 Paul Lynde  
 Brittany Murphy  
 Natalie Wood  
 Dino Martin  
 various Playmates (from Playboy)  
 Ramon Navarro  
 Phil Hartman  
 John Belushi  
 Margaux Hemingway  
 Dennis Wilson (of the Beach Boys)  
 William Holden  
 Jim Croce  
 Mickey Mantle  
 Roberto Clemente  
 Thurman Munson  
 Freddie Prinze  
 John Candy  
 Sal Mineo  
 Jack Cassidy  
 Andy Kaufman  
 McLean Stevenson  
 Jean Seberg

And, needless to add, there are *many* more that might be named; bearing in mind also that I am focusing more or less exclusively on people from and or in the United States (so that we might otherwise have gone on to mention such as Brian Jones, and Keith Moon, Pete Ham, Graham Chapman, Heath Ledger, et al.) Now we already know many of these deaths were flat out murder, yet how many of the others were or might have been as well? Some certainly, and who knew these people, have asserted as much. If, at least for the sake of argument, the greater preponderance of these were murdered and or else suicides brought about by the victim's being tormented and harassed, the only ones *in that case* who could remotely have been responsible are criminal spirit people and those who take orders from them; these having both the extremely cruel, vicious and amoral character, as well as motive (envy/vengeance; the victim's refusal to cooperate with them) to do or bring about such tragedies and repeated loss of life.

Earlier before attempting to brainstorm this list, I had been re-reading about the martyrdom of Polycarp, who himself was burnt alive, and it frankly both saddened and frightened me how such things could occur. How on the one hand someone could murder another so, and on the other how could someone *willingly* submit to such? The best answer and explanation, again as far as I can see, is criminal spirit people (and

their henchmen.) I know from first hand experience they are capable of the most incomprehensible brutality; while as for the martyrs, their refusal to cave into such monsters serves as plausible an incentive as any one can think of for their *gladly* accepting death instead.

My suggestion in sum then, and upon reflection, would be to show relative leniency to the criminal spirit people's regular person henchmen (who typically themselves are simply victims of a sort as well) and use science and the military to track down and destroy the criminal spirit people themselves. You think that sounds crazy perhaps, but is it really that much or any more crazy than all these and other bizarre, suspicious, and not adequately accounted for deaths?

~~~~~\*~~~~~

Nor let us forget those immortal words of Father *Inclement*: "Keep doing the wrong thing my lads, and there'll be booty, wenches, and plunder for all!"

~~~~~\*~~~~~

What is bad about America comes from somewhere else. What is bad about Africa, likewise, comes from somewhere, and the same for Asia, Europe, South America, Australia, etc., etc.

~~~~~\*~~~~~

Could one hang a criminal spirit person (say, on charges of dedicating his life to being an unrepentant, violent and sadistic "weirdo"?) Offhand, I don't see why not (though whether doing so would actually or somehow kill him, *that's* a separate question.)

Later Note. The Code of Justinian, as you might recall, directs that a person found guilty of being a sorcerer be burned alive. Harry Potter culture, on the other, evidently encourages those who care to do so to become one. *Between the two*, which to you makes more sense, do you think?

~~~~~\*~~~~~

*In the Insanity Beyond Belief Dept...*

Leaving aside the question whether the person purportedly sending the message (see link below) actually is Ben Ladin (or just a hoax concocted by the likes of Dwaine Esper or Phil Tucker), and or whether Ben Ladin is himself merely a dupe of certain criminals in this (or some other western) nation *using him* as an international distraction and cover for their own clandestine and nefarious enterprises here at home, which to you is more scary and or lunatic to you?

\* "Bin Laden claims airline bomb attempt on Christmas" (Yahoo news)

\* Blurb for Worthington Games' "Bloodlust" (which is by no means the only "young people's" recent board game of its kind.)

"The leader of the coven is dead and the quest is on for between 2 to 10 players to be the vampire who adds the most to their bloodline and becomes the new leader. Fast playing card game using the vampire genre. Beautiful cards, rules, and board brings the game to life.

"Players add to their bloodline by staying out on the hunt, but the longer you stay out the better the possibility of daylight, and if your out and the sun comes up then you could lose it all. Use your powers to best your opponents, or to help them, your choice.

"Each player takes a character card which has variable powers on them. Cards are flipped from the play deck one at a time, the possibilities are a daylight card which raises the possibility of sunrise, a card which increases a characters bloodline, a slayer card which injures the character or reduces the bloodline, etc.

Before each card flip players must decide whether to stay on the hunt with the possibility of more increase or loss to their bloodline, or getting out and holding their bloodline gains for that round. If players stay in and a daylight card is drawn that brings the sun up then any players still in the round lose all of their gains for that round. A number of rounds are played depending on the number of players. Players can play their powers depending on the situation which can help them and other players or hurt other players.

"The game plays in 30-60 minutes. Includes box, mounted board, rules, cards, and counters."

Original source of the above ad.

*Later Note.* Inasmuch as I have been able to detect upon my own inquiry, reconnoitering, and *surveillance*, part of the mind control technique applied on many young people as practiced by such as Mr. ghoulish and his affluent friends involves two main aspects; which are these.

1. By means of (a) "magic" (emotional tricks, feeling "waves," various kinds of bait & artificially hyped up psychological and or libidinous gew-gaws so as to seem "out of his world;" (while simultaneously isolating them from healthy, legitimate wonders and or at least relatively nocuous and that could more than easily compete with such as the magician, et al. create.) "*exhilarating*" them; and (b) *frightening them to death*. They are then given the choice, *without much time to think about it*, to decide which they like better and would prefer.

2. Get them to feel worthless, and in turn get themselves to sell themselves more cheaply for purposes of the better bargain on behalf of Hell, inc.; as part of which feeding them on cultural and spiritual trash of the most noxious and unredeeming sort.

Regarding the second, proper and necessary self-esteem becomes more difficult to procure and maintain in a world that seems (and not without good reason to think so) sinking into chaos; all the more so for young people growing up in it. How much more challenging an ordeal it must be for them when even well known, beloved, and famous people can be so slighted as to feel less worthwhile than they actually are! Part of the solution here is to get people be less tied down by the irrational, albeit empirical otherwise, finite experience of this world, and instead direct or encourage them to be in touch with the infinite; because it is in the infinite or eternal that there a even a mere atom can become priceless. There are, certainly a number of ways in which to effect this, including:

1. Become par of the greater tradition that reaches to the eternal; such as we find in rightly practiced religion, philosophy, art and our own local and national history and heritage worth priding ourselves on. These when engaged in or pursued in their right *spirit* make us a part of something more lasting than the present world's ongoing throes of mortality. And though many live their lives without the animating inspiration and consolation of some illustrious ancestors or family name, the ineluctable fact remains that given the length of the hereditary lines of any given one of us, extending back thousands upon thousands of years, the odds are exponentially high that we have, at least somewhere way, way back when (while factoring in things like extra-marital births, and once rich, titled, or proud peoples being captivated in war, from thence sold into slavery, and being so scattered in ancient times), some lauded or laudable foremother and or forefather who (based on character, talent, and accomplishment) could fairly rub elbows with any even the greatest in anything humanity ever knew.

2. In the first Epistle of St. (father) Clement (c. late 1st cent. A.D.), we read: "So let us yield obedience to His excellent and glorious will; and imploring His mercy and loving-kindness, while we forsake all fruitless labours, and strife, and envy, which leads to death, let us turn and have recourse to His compassions. Let us steadfastly contemplate those who have perfectly ministered to His excellent glory. Let us take (for instance) Enoch, who, being found righteous in obedience, was translated, and death was never known to happen to him? Noah, being found faithful, preached regeneration to the world through his ministry; and the Lord saved by him the animals which, with one accord, entered into the ark." Note the statement "the Lord saved by him [Noah] the animals which, with one accord, entered into the ark." In saving the animals, Noah indeed saved *for us* a tremendous blessing; for, to enumerate just some reasons, we see in animals how they can live their lives without caring less about what's on television or in the news, etc., and if they can do it, then so can we. Meanwhile, all animals are susceptible to love when treated respectfully, kindly, and dutifully (over time), and if the world forgets or ignores us we can always count on a good and reliable friend in them; even if, given perhaps our unfortunate circumstances, we can turn to

no human of that kind; while, at the same time, doing what little we can to help make the world a more just place to live in.

3. Nature, the natural, and the ecological environment, more ancient than any of us, generally.

Last, there is that most favorite of mine stanza from William Blake's poem "Auguries of Innocence;" which, if I haven't quoted it elsewhere yet (as I ought to have done), now is as good an occasion as any.

"To see a World in a Grain of Sand  
And a Heaven in a Wild Flower,  
Hold Infinity in the palm of your hand  
And Eternity in an hour."

~~~~~\*~~~~~

After acting like a like a helpless child who can't time his shoes, i.e., he can't admit to or discuss spirit people (seeing how the latter are ostensibly so all omnipotent and omniscient compared to humanity) then will he go around parading himself as *the great man* giving orders and running our lives; think little as well about lying and keeping secrets about other matters, and effectively acting as if he knows as much as a person of most high importance *among us* needs to know; while laughing up his sleeve at basic law, justice, morals, honor, and religion. Yet did not our national and spiritual forefathers fight for our liberties and rights to property, press, personal communications and honest trade, as well as freedom from personal violence and robbery; starve on scraps, trudge naked and barefoot in the snow, lose their lives and homes that their descendants might know these most cherished blessings? Shove all that, it doesn't matter *now*; when here are ghosts and angels come to direct policy, justice and govern us from the shadows!

Even so, since it is become so common to act in accordance with the wishes of the great man, I think little to blame regular people for what goes on, and instead cast most of my ire and resentment at the spirit people. It is they we must now fight; it is they who must be defeated; as for everyone else, let us forgive them all.

~~~~~\*~~~~~



By this time, I think you can see that if you end up in the heaven of my opponents it's open to question quite what you're in for. My guess, to judge from their people (whether of the spirit or regular sort), is *mostly* a lot of junk or at best a lot of phony baloney (not unlike the billion dollar movie career.) By contrast, at least with the heaven *I* believe in, you have *some* idea of what you're getting.

But that's about as much as I have to say at the moment, and not much else. So how about some more music instead? Although Giovanni Battista Pergolesi (1710–1736), wrote some very famous church and liturgical music, most notably his "Stabat Mater," and that gets a fair amount of replaying on disk and in concert, he also penned some wonderful comic operas and that, among their other merits, clearly served as an inspiration to Mozart. The following are extracts from some of these *opera buffa* works of his, namely "Lo Frate 'Nnamorato" [1732] (filmed at La Scala with Riccardo Muti conducting and singing here, Elizabeth Norberg-Shulz); and "La Serva Padrona" [1733] (with Patrizia Biccirè and Donato Di Stefano, and La Petite Bande led by Sigiswald Kuijken.) Both are available on DVD, at least the first of the two presently is; while hopefully the second will turn up again sometime soon.

See: <http://www.youtube.com/watch?v=XN-KczLm27U&feature=related> ["Riccardo Muti Pergolesi Lo frate'namorato Ouverture"]

See: <http://www.youtube.com/watch?v=1Xr2KdUwXwQ> ["Pergolesi: Frate 'namorato / Riccardo Muti & Elizabeth Norberg-Schulz"]

See: <http://www.youtube.com/watch?v=wOiug2yOicY&feature=related> ["3. Pergolesi: La serva padrona / Sigiswald Kuijken & La Petite Bande " -- 'La conosco.' If this link doesn't work and for a different version of the 'La conosco,' see : ]

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It is no little ironic how historically some of those seemingly preoccupied with the divine, highest standards of morality and righteousness think so very little of basic honesty and reasonableness. But then this kind of hypocritical attitude -- which also just happens to be a convenient excuse for the most truly heinous and pernicious evil (i.e. based on the argument: we humans are not perfectly righteous; ergo and consequently we are most perfectly damned,* and therefore liable and freely and potentially susceptible to attack by spirit people) -- has its origin and emanates from spirit people, who cannot -- to our knowledge -- be held accountable or responsible for their actions outside the auspices of their own authority and self-policing; all of whom, again to our knowledge, are either criminals or slaves. These spirit people, on the basis of such putative "theological" morality and jurisprudence then are justified in forming criminal partnerships with certain regular people (traitors) among us, and thus can wage unscrupulous and ruthless war against all of humanity who won't cooperate and go along with them. While those who do suffer flagrant injustice at their hands can hope to receive compensation for their pains one day from whom? Spirit people! Or so, at any rate, some would have you think and believe.

If spirit people are fundamentally honest, rational and moral in the way we would ordinarily and practically speaking understand these terms to mean, I have no qualm with them. But when have we ever seen or heard of a spirit person *ever* fitting that description?

* Which also has the neat advantage of effectively making any single one of us as culpable and morally reprehensible as even the very worst offender.

~~~~~\*~~~~~

Why do you suppose Heinz ketchup now tastes like it's being made by Pepperidge Farm?

~~~~~\*~~~~~

Adapting traditional Native American music to pop, new age, rock, is still much in its infancy, and only yet sprouting its first shoots, as it were, but not without some promising, and occasionally moving, results; such as we saw and heard sometime back with Claus Zundel's "Sacred Spirit" CD as well as others. Part of the interesting idea at work here is not unlike taking four notes, as Beethoven did, and coming up (so to speak) with the 5th Symphony -- and to some creative souls and imaginations the possibilities embark on becoming endless. And, after all, who would have originally thought African drum music would one day transform its way into being an integral part of true rock and roll? But how much of the old? How much of the new? What mixes? What doesn't mix? Only a properly inspired and talented artist, of course, can decide.

Below, first, is one example of the old-time music, a Lakota Honoring song (from the Lakota Takini Dance Group), that gives us (in one instance at any rate) the raw material. The second ("Chant to the Sun" by Paolo Castelluccia off his CD "Indian Spirit") presents a colorful, if "poppish," fusion of Indian interwoven with Latin vibes and strings that ably gives us a yet another idea of the potential possible. With respect to

authentic original Native American dances, chants, it's worth remarking (for those who don't know already) that there is a goodly body of field recordings of tribal music done in the late 19th and early 20th century, from diverse parts of North America. If one gets the chance to listen through some of it (as I did at the University of Washington N.A. ethnology library some years ago), it has a distinctly pure and vibrant character worth a serious music lover's, as well as antiquary's, discovery and acquaintance.

See: <http://www.youtube.com/watch?v=67EhRhewnp8&feature=related> ["Lakota Honoring Song" - from the Lakota Takini Dance Group]

See: http://www.youtube.com/watch?v=V_baloCb-nM&feature=related ["Chant to the sun" - Paolo Castelluccia]

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### *Circle One*

The sky the father  
loves earth the mother;  
a love we know in peace.

And so in like tranquility  
the planets all  
circle the star.

Yet too far or too near  
never exceeds just right.

Just as neither he or she  
can ever surpass  
the just One.

For all are enduring.  
Yet special?  
There is but one.

~~~~~\*~~~~~

How well behaved the animals;
Who so put most of us to shame,
And yet must shift for themselves
That the world might revolve around
His unholy majesty, Baby Jane.

~~~~~\*~~~~~

With what will you combat real evil, that is, evil that is in earnest, if not with reason and if not with logic? It is not unusual for religious faith to so drift off into the mystical as to lose sight of this vital and salient truth. Ordinarily, this would not pose much of a dilemma for most people. Yet if it so happen that a religious person was targeted by the genuinely diabolical, mysticism otherwise useful or at least harmless can be used against them by spirit person magicians and sorcerers. So astonishing are or can be the wonders a skillful ghost wizard can create or recreate that unless a person is both courageous and objectively rational in confronting such spiritual imposters odds are that they will be duped and made a fool of; as a result of which they subsequently might be unwittingly made to serve the ends of some criminal enterprise.

One of the stranger aspects of my own situation pertaining to these characters is trying to account for and better understand their bizarre methodology. They are, for example, supremely arrogant, and persistently so, in way that most any given regular person would find most alien and incomprehensible. Part of the reason for why they do this, I think, is in an attempt to foist upon people the idea that they act out of *necessity*. It has been an age-old controversy in philosophy what actually qualifies as necessity, and much has been made by some thinkers in claiming that all that happens is predestined by God. A ghost sorcerer then, by being persistent, can make an unthinking person believe that he acts out of necessity; just as he would have you take for granted; and by doing so make *his* (seeming) necessity equivalent with God's will. It's a kind of psychological ploy they use, and not without some success down through the ages. The response to such therefore requires a philosophical understanding of such and peculiar issues we ordinarily don't think of much practical importance -- hence then one reason for the theology of many of the Church Fathers being so elaborate and intricate. So then regarding necessity, we might respond to the magician this way. While God is necessary not all necessity is of God. There is then absolute necessity and there is contingent necessity. God's will is absolute necessity. What a person opts to do is contingent, the later referring to necessity such as that which a person *chooses* to make necessary (bolstered, say, by implacable resolve, displays of tremendous power, and supernatural obduracy.) These people then may say they must torment someone. Is this absolute necessity? Well, one challenge would be to say that if so and so's being tormented is necessary then how about letting some other devil do it (and you go somewhere else?) For surely, if it is absolute necessity another ghost will before long come in and take his place, and pick up where he left off, now wouldn't he? But you see, as a practical matter, the ghost will agree to no such thing because his tormenting of the victim is really his own exigency that he *would have you think* is necessity. And this sort of put on is just part of his mighty bag of marvels and tricks to make himself seem legitimate and acting according to divine authorization; of which, needless to say here are other forms of sophistry; and which equally require rational scrutiny.

In passing, respecting the Church Fathers, it's perhaps odd to realize now, but those in the very early church were in a sense, albeit peaceably of course, engaged in their own kind of Revolutionary War; in their case, against the spirit people powers that be, and which latter did presumably play a major role in the workings of the Empire; slavery for instance, traditionally present in all empires, is very much a spirit person based racket carried on by them even when it has died out elsewhere, in full force to this day. And though the Church would not seek the overthrow of the Empire itself, they were, it could be inferred, seeking the ousting of those spirit people from positions of too great power, influence and participation -- and not without some very startling and momentous victories; that is, until the criminal spirit people took up the idea of acting as if they were Christian angels or otherwise from Christian heaven. (This said, do not assume that when spirit people could act as pagan gods that they necessarily were by identity such whom people ascribed them to be either; so that the *role* of Jove or whoever could be simply a *mask* the spirit person adopts without having any literal correlation to his actual identity.)

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O.K., I was up all night fretting and mulling over this, but I think I have finally got the thing nailed down to a form we can work with.

tobacco companies
 right wing militarists
 hippies
 militia groups
 al qaida and Ben Ladin
 Christian fundamentalists
 South American drug lords
 communists
 oil companies
 Nixon

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This may be already old news for some, but an earlier "recommendation of the week" of ours, The Doors at the Matrix in San Francisco 1967, has been at last put out on CD by the band. If interested, see <http://thedoors.shop.musictoday.com/Product.aspx?pc=DRCD33>

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Our story so far ~ A descendant of (and having the same name as) the famous "Dr." seeks to save Frankenstein's creation and energize it to its full potential. Meanwhile, the other, his new assistant, has taken it into his head to go see the first in order to have this "new" Dr. Frankenstein *cure* him of being a werewolf. Little does he realize, however, that the seemingly genial doctor is not *really* to be trusted, even though it won't be long before the next full moon comes up.

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For the per chance dream and or benefit of those who have yet to come down from *going* "Back to the Garden."

See: <http://www.youtube.com/watch?v=dfmQ6w7RW7k&feature=related> ["The Monkees Daily Nightly"]

*Later Note.* As some of you perhaps already know, there are here and there good to great Monkees songs that many listeners do or did not previously know about. Well, in addition to the above, here (via amazon.com mp3 downloads) is another that over the years for me (and possibly also for you) has proved a reliable standard; that is -- "[The Girl I Left Behind Me](#)" (written by Neil Sedaka) -- which makes this the third song we have yet posted with that title (the other two by Cornmeal and Tennessee Ernie Ford respectively); and I understand there is even still another by [Levon Helm](#) (YouTube, or also [amazon.com mp3](#)) of the same name.

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There are those who believe, including those who at least *seem* to believe (i.e. and which assumes that they are not literal brain-washed zombies), that serious evil (that is felony level and sadistic crimes, and not counting acts of violence possibly called for on the grounds of imminent self-defense) is necessary; so that they think such evil is a positive good. Yet if serious evil is somehow a positive good how do we reconcile this with everything else we hold dear and important? To me this makes no sense (nor will it do to say either the body politic and or certain spirit people are authorized to approve of serious evil in given instances); and that if we countenance serious evil as a positive good then we might, in effect, just as well (voluntarily and peaceably otherwise) kill ourselves as bother with living. Their idea, conversely, is that one can have it both ways; while leaving it to spirit people to understand and explain among themselves why this is so (i.e. regular people being not privy to such "wisdom"); since they can't nor are ever able to actually provide such an explanation that justifies serious evil to the rest of us.

If we (i.e. regular people) have any say then society should agree that serious evil should be banned; otherwise, if we do think evil is a positive good we should say so, and let those who want out get out. As it is, there are people, clearly under the influence of secretive and dishonest spirit people, who have decided that serious evil, under certain circumstances, is a positive good but don't permit the point to be publicly considered; they just silently assume it is justified and impose or would impose this view on the rest of us. This, of course, is nonsense tantamount to winning the debate without having the debate take place. If such people cannot openly argue and defend the notion that serious evil is a positive good, then by default they should be considered in the wrong, and their position, irrespective of spirit people's say-so, deemed bogus. Of course, they could or would simply go on believing as they do and seek to have their way through crime regardless without any discussion. Yet for those who can think and reason, and who can discourse honestly and intelligently on moral questions, the matter can be made as plain and obvious as we choose to make it; including out of hand discounting and not taking seriously those who can't discourse seriously in the first

place. Naturally, this does not, of itself, solve the problem of serious evil, yet it does at least help inform us who is an enemy or threat to real peace and happiness and who isn't.

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The good souls have moved on to eternal rest or perpetual bliss.  
But *these* stayed behind for purposes of mayhem and to do us amiss.  
Devils and false gods; angels and ghosts; how for us them then to defy?  
By shielding the poor and meek and, *if need be*, on their behalf die.

~~~~~\*~~~~~

A: Give us your money or we'll beat you up.

B: You do that and I'll call the police.

A: That won't do you any good. We are more powerful than the police. Besides they work for us now anyway.

B: All right then, all right. We'll call out the army and national guard.

A: That's not going to help either because, you see, we have spirit people backing us.

B: Oh, if it is spirit people I'm dealing with then, ok, just tell me what you want me to do in order to fully cooperate.

A: That's the idea. But don't feel too badly because we can do you big favors too, you know. As far as what *you* can do, for starters don't help or talk to Sherman. For one thing, he's eligible for our grand prize drawing and he's not exactly showing great thanks and appreciation of the honor, now is he?

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### *Caveat Emptor*

Just for your consumer record, and if you don't know already -- The Electric Prunes and The 13th Floor Elevators are hoax bands pretending to be 60's psychedelic groups (as also is much, if not all, of the music contained on the "Nuggets" CD anthology.) The Seeds were never punk or garage music; these descriptions came up much, much later, and were superimposed on them by people, slyly as they think, mocking the band (i.e. any music produced outside the confines and supervision of Capitol City are "garage" based.) Although there is a Sky Saxon CD entitled "King of Garage Rock," I rather think the naming of it was done by someone else, and if he agreed it was due to his very flexible and easy going nature. As to "Grunge Rock," that phenomena *was* for real, and concocted and put out by more or less the same people who promote and manufacture these hoaxes and historical distortions.

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I was reading the amazon.com reviewers comments regarding the book (a copy of which I also happen to own) *The First and Second Books of Enoch: The Ethiopic and Slavonic Texts: A Comprehensive Translation with Commentary* by Joseph B. Lumpkin, and one of the reviewers has written: "Though this is a scholarly text, it is also a good read. If you are just discovering 'Enoch' I recommend reading it in the heat of summer as it will chill you to the bone and you won't need to run your air conditioner." Leaving aside the question of if and to what extent the present existing version of *Enoch* (found in Ethiopia in the 18th century) is authentic, I would advise you to steer clear of certain interpretations of spirit people which it

might prompt in some; namely that spirit people are necessarily somehow superhuman. If criminal spirit people are superhuman it is because they have what amounts to stealth and mind control technology; they use violence, extortion, and rapine to have their way. They have a forbidding gang headed by a clever and determined general. In other words, if you were asked to contend with or told to answer to an army (or air force or navy) without thinking of fighting them – yes, they would or might naturally seem quite terrifying. However, to a military minded person, such spirit people should and would seem no more awesome than any other enemy, and all that's needed is a strategy and a resolve to fight and win; or else, if worse come to worse, to go down honorably in the attempt. But you see, many do *not* think, of resisting, and so instead merely speak of being frightened by, and therefore automatically giving in, to bullying spirit people; which approach, needless to say, is far removed from the better part of wisdom and intelligence.

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An old poem you never knew  
Can be good as a poem brand new.

~~~~~\*~~~~~

He had to get all these people, and do all these things to people (not to mention animals) -- why? Because *he was jealous*.

~~~~~\*~~~~~

Sure the devil can love you dearly for a day, a season, some years and decades, or perhaps even a lifetime. But understand this. After that he can kill you too if he wants, and think nothing of doing so; such is the difference between having a friend who is honest, rational and moral and one who isn't.

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Did the church's rejection of Arianism result in its becoming more irrational in its intellectual and theological constitution? The advantage of Arius' view is to say that his is a more pure and consistent monotheism because it refrains from ascribing the quality of Logos to God who is without qualities (at least, "qualities" in the sense such as we are capable of knowing.) Against Arius is the argument that if Christ was begotten and created *after* the Father, it denies him equality with the Father; also it would seem to makes him no important than even the devil who was also created. The problem with Arius' Nicene naysayers is that their view of God ends up losing the *better* (but, admittedly, not the only) logically cogent view of him; thus opening up one door to the prevalence of Islam. As to Christ being risked by being put on par with the devil; this objection is easily surmounted by seeing what a fool and a monster the devil and autocratic spirit people are; and as such are without any semblance of lasting authority and legitimacy.

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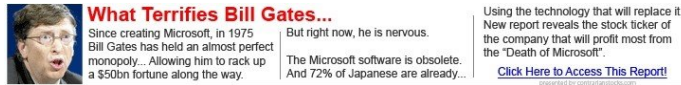
I had a visit from Attis the other day; and at least this much can be said for him, as well as glowing (or better yet *shimmering*) warmly and quite radiantly, he embarrassed and put the magician off guard.

*Later Note.* Recollect, spirit people can pretend to be other spirit persons; so a that a scandalous reputation, say, traditionally assigned to some ancient cult may subsequently have been owing to others deliberately impersonating its "deity" and or devotees, thereby giving it a bad name; with similar and other variations of misunderstanding and misinterpretation possible. This in turn reminds us, that unless and until there is a commonly established and accepted moral, rational, and scientific truth test for determining true from false spirit people, it is eminently more safe and practical to refuse any given one of them our wholehearted trust (to say the least.)

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While it may be correct to say that Christianity in its earliest historical form did not seek social progress in *this* world, the idea was not to say that social progress in this world didn't matter or wasn't desirable. Rather the point was one of saying if you can't and don't change and clean men's hearts, you cannot hope to change their thinking and way of living; and without such revolutionary change of heart there can be no real and meaningful societal reform -- the truth of which I think any sensible and level headed person, if they intelligently consider the question, can otherwise easily see and recognize for themselves.

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One of the latest "goofball" internet ads. There's no need for me to spend a lot of time on the subject, but let us at least reiterate some of what we said previously. Although Microsoft did have problems of their own, the real culprit as it turns out were the crooks who seized and hijacked the company. The situation with the computer industry is much like that with Hollywood and films. Remember our earlier observation from Oafmore: "I guess people don't like movies any more." Of course, it's not that people don't like movies. What they don't like is Oafmore movies. Same thing here. Leaving aside the issue of monopolization of and by the Windows operating system, Microsoft did all right in its heyday. But the people who took it over were just a bunch of parasites and good for nothings (empowered by witchcraft and murder) who don't really know how to do much of anything; so that -- surprise, surprise -- Microsoft is no longer competitive. (I believe you get the idea.)

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(Some spare time I had this afternoon makes possible for your amusement and or edification the following sundry apothegms.)

* Although it is the mind's province to know the world and the past, only the heart (by its faith) knows love and tomorrow.

* Even if your enemy conquers the world to plunder it, one can always find something wrong with the world that makes his doing so seem less of an achievement than he would have you think.

* If they would breed and raise people solely for purposes of servitude, rape, torture, and slaughter, now what does *that* tell you?

* Even if we say Satan interacts personally with God, how he presents himself and his views to his lieutenants and others is not necessarily the same.

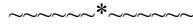
* They lie, hide and sneak so much that when they come in their heavenly glory, a person of quality and discernment will detect or feel that phoniness with which they are otherwise so richly suffused.

* There is a drastic and most fundamental difference between undercutting the competition through crime and outdoing it through merit.

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If we look at morals from a medical standpoint, it may not be without some value to posit and conceive the notion of demonism or evil as a kind of psychological "germ" that can be present in persons in diverse

quantities, depending upon the individual. And just as, say, less than pure water is sometimes deemed palatable when there are only very tiny trace elements of pollutants; so a person might be considered "reasonably" healthy if the germs of evil in them are very few in number. And yet even if we grant this, the germ is still an extremely deadly one, and might start to affect and even arouse misconduct in a person if that they are living with or around others who with a much greater amount of such "germs" -- a circumstance, presumably, noxious and manipulative spirit people (some of whom are the most expert masters of biological and psychological warfare) would know how and want to play upon. I'm not a medical doctor to explore this idea much further at present, but thought it at least worth raising in the odd chance that someone more informed and better situated than myself might possibly be able to further contemplate, inquire, and expand upon it.



### *Galerius Repents*

The events described in this passage from, again, Durant are another one of those *many* instances we find in the long, sad history of lurid and vicious religious persecution; but as is not done and we must emphasize in such circumstances, it is not really the oppressive rulers who foment such unbridled savagery and orgiastic fervor, but rather criminal spirit persons who will incite the rulers and or the populace to such acts; for it is criminal spirit people alone (aside perhaps from some isolated regular person individuals involved only incidentally) who have the appetite and wherewithal to have and make such outrages take place on a wide scale -- or so, at any rate, is, as you could expect, my customary contention.

"Galerius at every opportunity argued the need of religious unity as a support to the new monarchy; and at last Diocletian yielded. In February, 303 [A.D.], the four rulers [i.e. Maximian and his appointed successor Galerius in the Western empire (governing from Milan), and Diocletian and his successor Constantius Chlorus in the East (ruling from Nicomedia, in Asia Minor and just south of Byzantium)] decreed the destruction of all Christian churches, the burning of Christian books, the dissolution of Christian congregations, the confiscation of their property, the exclusion of Christians from public office, and the punishment of death for Christians detected in religious assembly. A band of soldiers inaugurated the persecution by burning to the ground the cathedral at Nicomedia. The Christians were now numerous enough to retaliate. A revolutionary movement broke out in Syria, and in Nicomedia incendiaries twice set fire to Diocletian's palace. Galerius accused the Christians of the arson; they accused him; hundreds of Christians were arrested and tortured, but the guilt was never fixed. In September Diocletian ordered that imprisoned Christians who would worship the Roman gods should be freed, but that those who refused should be subjected to every torture known to Rome. Infuriated by scornful resistance, he directed all provincial magistrates to seek out every Christian, and use any method to compel him to appease the gods. Then, probably glad to leave this miserable enterprise to his successors, he resigned.

"Maximian carried out the edict with military thoroughness in Italy. Galerius, become *Augustus*, gave every encouragement to the persecution in the East. The roll of martyrs was increased in every part of the Empire except Gaul and Britain, where Constantius [Chlorus] contented himself with burning a few churches. Eusebius assures us, presumably with the hyperbole of indignation, that men were flogged till the flesh hung from their bones, or their flesh was scraped to the bone with shells; salt or vinegar was poured upon the wounds; the flesh was cut off bit by bit and fed to waiting animals; or bound to crosses, men were eaten piecemeal by starved beasts. Some victims had their fingers pierced with sharp reeds under the nails; some had their eyes gouged out; some were suspended by a hand or a foot; some had molten lead poured down their throats; some were beheaded, or crucified, or beaten to death with clubs; some were torn apart by being tied to the momentarily bent branches of trees. We have no pagan narrative of these events.

"The persecution continued for eight years, and brought death to approximately 1500 Christians, orthodox or heretic, and diverse sufferings to countless more. Thousands of Christians recanted; tradition said that even Marcellinus, Bishop of Rome, denied his faith under duress of terror and pain. But most of the persecuted stood firm; and the sight or report of heroic fidelity under torture strengthened the faith of the wavering and won new members for the hunted congregations. As the brutalities multiplied, the sympathy of the pagan population was stirred; the opinion of good citizens found courage to express itself against the most ferocious oppression in Roman history. Once the people had urged the state to destroy Christianity;

now the people stood aloof from the government, and many pagans risked death to hide or protect Christians until the storm should pass. In 311 Galerius, suffering from a mortal illness, convinced of failure, and implored by his wife to make his peace with the undefeated God of the Christians, promulgated an edict of toleration, recognizing Christianity as a lawful religion and asking the prayers of the Christians in return for 'our most gentle clemency.'"

~ Durant, *Caesar and Christ*, pp. 651-652.

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No truly great philosopher, scientist, or sage was ever a product of mere wealth and or worldly pedigree (let alone club or party membership); which only goes to show that even the materially and socially poorest are potentially, if possessed with sufficient desire and given the chance, capable of as great or greater wisdom and intelligence as any person of riches or heredity might be; so that when it comes to the power and title of being intelligent and judicious all men are indeed created equal; and to that extent and on this basis are as qualified as any for ruling and governing.

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There is, or so someone like a Neo-Platonist or else a Brahmin versed in the Vedas might argue, no "one" or any "one" without the consent of *the* One. And if "good" or "bad" or something else succeeds, it is as one, and the approval of the One. Yet what actually is "one" and what merely seems "one," if it can be known cognitively (versus, say, known emotionally) by us at all, can only be known through a logical and right reasoning mind. By comparison, "One" that is known (in a cognitive mind) in a way or manner that is sub or ultra rational is at best flighty and conjectural.

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All right, let's say you've adopted a credible religion and decided against crime, lying and gross immorality. You know what will happen if you find yourself dealing with busy-body spirit people? They will act like they represent higher authority and wisdom, and tell you where you fail to meet or live up to the faith and standards which you have chosen. So, for example, this ghost might be an unrepentant mass murderer and serial killer, and yet assume for himself the high airs and pompous responsibility of chiding you for how you have fallen short of the glory of God. True, their criticism might, in the given instance, even be just and correct, yet obviously you are not obliged to be so much a fool as to take such coming from *them* (of all people.)

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It *always* has to conform to and be approved by the (fill-in-the-blank) party -- and that is why also it is (almost) *always* junk or no good.

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Speaking of lions, here's a bunch (many of them anyway) that would put utmost fear and trembling even into some of those most dread spirit people we write about. Before you watch, however, download this [.txt list](#) (right click, "Save as...") by means of which you can follow who's who.

See: <http://www.youtube.com/watch?v=KYF56Spt9AQ&feature=rec-fresh+div-r-7-HM> ["the emperors of Rome"]

Finally, just to lend some finish to your seven minute higher education.

See: <http://www.youtube.com/watch?v=dwpp60nRVAw&feature=fvw> ["Roman History 510 BC to 1453 AD"]

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You know, when I talk to "Speelburg" (*their* name for him, not mine) and the magician, I don't appeal to justice, let alone their concern for others, but instead simply remind them that the longer this goes on the more expensive it will be for them; for they are by no means so all so very important as they pretend, and *yes* will have to *pay* for all this. Which for the magician, given his actual (versus imagined and "done up") budget, as likely as not means his being sent again to work in the silver mines; and as for "Speelburg" I don't expect he'll make for a very good gladiator. You know, when I talk to "Speelburg" and the magician, I don't appeal to justice, let alone their concern for others, but instead simply remind them that the longer this goes on the more expensive it will be for them; for they are not so all so very important as they pretend, and *yes* will have to *pay* for all this. Which for the magician, given his actual (versus imagined and "done up") budget, as likely as not means his being sent again to work in the silver mines; and as for "Speelburg," I don't expect he'll make for a very good gladiator. (Now you say that sounds so cruel, but it is others they owe, and I, for my part, insist on no such thing, and have told them all along I will *gladly* settle for their simply getting lost and minding their own business. Others, by contrast, may not be so lenient.)

*Later Note.* Yet wait a minute. Maybe there *is* something after all we are missing here. What about -- "on earth as it is in heaven?" O.K., now that sounds about right, doesn't it? So here's my idea then. With all that money they have, they go and buy out (as they are so adept at doing) Gingerbread Castle; and invite all their spirit person and regular person friends there to go live it up as it were -- *happily ever after*. We, on our end of things, don't have to be tortured or bothered anymore, and that will be more than plenty for us (even with no money.) So how about that as a workable solution? I mean, as a fair deal and a fair shake for these people?

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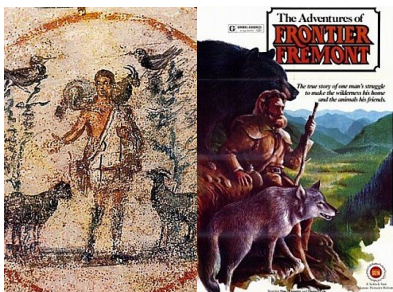
If it is loneliness, identify and deal with *it*. If it is anger, identify and deal with *it*. If it is loss, identify and deal with *it*, etc., etc., etc. But whatever "it" is, remember it is only an *it*, that is something *in time* and about which you can do relatively little in the grander, lasting scheme of things. A good conscience, on the other hand and which *is* eternal, is something you can do everything about.

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When I think of Christ, say to ask that someone be blessed, or to implore God's intercession on their behalf, or to ask God to love them for me (who, say, am inadequate under the circumstances to otherwise do so myself), I don't think of a picture but rather the initials "IHS"; that is, the traditional (if technically and linguistically imperfect) monogram for him. For if there is any pure and reliable reality to Christ, it is in the spirit (of love and honest, rational truth) and not in any image or physical object, and such a monogram, or similar (e.g. "IHC"), serves as a practical and convenient reminder of this.

*Later Note.* By "IHS" and similar, I of course mean something imagined *myself*, and *not* something projected into my head by some spirit person method, magic, "miracle," device or apparatus.

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At peace with the earth and the animals -- and what's wrong with that? (The "Good Shepherd" from a wall painting found in the Christian catacombs in Rome; and a 1976 movie poster for "Frontier Fremont," precursor to the "Grizzly Adams" tv series.)

Since real evil is, insofar as we know it, a foreign invader and not inherent to Nature, it is up to humankind to battle it on Nature's behalf; as part of which, human law can rise superior in wisdom and importance to Natural law when it is consistent with God's moral law; as, say, known through Christ and Buddha. And what many environmentalists and would-be environmentalists fail to realize and appreciate is that we can't expect to save the earth if we can't rid it of the spirit person purveyors of hard core evil; who make it their deliberate business to make a general mess of things (including through pollution and resource ravaging.) So that it is such autocratic spirit people, not mere inordinate human desires, that is the ultimate threat to ecology. True, sometimes we see what looks like evil, say, in a cat's, a goat's, a wolf's, or a snake's eye; yet this I think is a manifestation of evil making and leaving its impression on nature in the course of evolution. But observe this important difference. While the given animal may be forced at times to adopt an evil look against its will, the animal itself is *never* of itself really evil or really a source of evil; and true evil comes from somewhere and someone else.

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See: <http://www.youtube.com/watch?v=atmXAcTj6EM> ["Tommy James & The Shondells - Mony Mony (LIVE)"]

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See: <http://www.youtube.com/watch?v=KX5jNnDMfxA> ["Dumb and Dumber 'There's a Chance'"]

So you see then the fix he's in? How is he going to get the girls if he doesn't enter into partnership with crime and wrong doing? Time and again by happenstance I keep encountering or run into this line of thinking; even though it is clear that those who adopt it do not really know how to love in the first place. Real and worthwhile love, among other things, involves generous giving, but clearly the goomer, let alone orkonic, view frowns at the very idea of big heartedness. It is laughable, for instance, to watch some episodes of "Man from Uncle" where we are so often reminded that the evil organization "Thrush" has no lack of women. And yet all these sorts of "men" who secured females by money and force are invariably devoid of culture, music, humor, and poetry (or are very shallow in these areas) and can't actually do anything else but purchase, screw and abuse women. So what's the point? There is no point because they don't *really* answer to crime, corruption and lying (i.e. spirit people in other words) for the sake of women; rather, and for the most part, they use women as an excuse to avoid and because they aren't man enough to combat evil or to care for anyone other than themselves and their own narrow, childish and shortsighted interests.

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There was some unexpected delay, but my Seeds "Back to the Garden" CD finally arrived a couple days ago. I'll admit I wasn't sure what necessarily to expect at this late hour in the Seeds' music. But after listening, I must tell you I love it and in fact am quite impressed how Sky and the rest are able to keep it

still flying, with a lot of heart, warmth and grooviness, after all these years; with not a bad song on the disk. A solid, I would even say profound, effort. If then you by chance dig the Seeds and or sixties hippie style music don't miss it.

*Later Note.* The full album is available as an amazon.com mp3 download [here](#); while for a catchy sample track, try "[Just One Dance](#)."

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A little something (from guitarist Martin Taylor) to formally commence my "Oracles" 2010 .pdf file.
(Again, lower the YouTube volume here.)

See: <http://www.youtube.com/watch?v=jMnfAWlk-O4> ["Somewhere solo guitar arr." -- Martin Taylor]

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